

CHRISTIAN VICTORY

AND

GRACE *and* TRUTH



CHRISTMAS GREETINGS

December, 1947

His Birth

By EDWARD L. CRANE



A Virgin shall bring forth a Son,
Foretold so long ago:
True Son of God, and Son of Man —
The whole wide world should know.
The Virgin Mary was the maid
To whom the angel came
And told the manner of His birth,
And gave to Him His name.

The Inn was full, there was no room,
They found a stall instead.
When Christ the Saviour came to earth
A manger was His bed.
Yet angels sang a glad refrain
Of praise to God above,
For Christ the Lord was born on earth:
The fulness of God's love.

Some shepherds heard the angels sing
About the Saviour's birth,
Then went to see the Holy Child:
True God and man on earth.
Now we proclaim the joyful sound—
Hosannas gladly sing—
For Christ was born in Bethlehem,
Our Saviour, coming King!

Christian Victory

and

Grace and Truth

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). "Grace and truth came by Jesus Christ" (John 1:17).

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NEXT MONTH:

WE BEGIN an Important Series of Articles on
**"TEN COMMON DEFICIENCIES IN EVANGELICAL
 PREACHING,"** By Dr. Ernest M. Wadsworth, Director of the
 Great Commission Prayer League, Chicago, Illinois

We are offering a three-month's "trial Subscription" at the reduced rate of 35c each, or 3 for \$1.00. Send a number of "trial subscriptions" to pastors or Christians you think would enjoy Christian Victory and Grace and Truth!

OUR "JANUARY" issue will also have SPECIAL ARTICLES by competent Bible scholars (including Dr. Free of Wheaton College and the late Dr. A. I. Brown) on **GENESIS: The Book of Beginnings.** You will be greatly helped.

EDITORIAL

and

ANTHOLOGY

JESUS, THE CHRIST, IN BOTH TESTAMENTS

“BEWARE,” warns Dr. Robert G. Lee, “lest we forget that the Old Testament and the New Testament alike tell us about Jesus Christ.” The Jehovah of the Old Testament is the Jesus of the New.

There is only ONE Messiah; the Old Testament predicted His coming, and the New Testament records His coming. All the theophanies (appearances of God to man) of the Old Testament were the LORD JESUS CHRIST. We read, “No man hath seen God (that is, God the Father) at any time” (John 1:18). Therefore, all of the appearances of God in the Old Testament were God the Son. When “the Lord appeared unto Abraham” (Genesis 18) and talked with him and ate with him, it was God the Son. When Moses saw God he saw God the Son.

The nativity is therefore not the first time Christ was on earth— but it is the first time that He took upon Himself His permanent human body. This Christmas, as we think, and teach, and talk about the coming of the Lord Jesus Christ, let us remember that it is He of whom it is written, “(His) goings forth have been from of old, from everlasting” (Micah 5:2).

BETHLEHEM

By Robert G. Lee, Litt. D.

“Bethlehem . . . a Saviour, which is Christ the Lord” (Luke 2:4,11).

BETHLEHEM! Not Jerusalem — a city of thousands of national memories — glorious and guilty. Not Athens — the intellectual center of the world. Not illustrious Rome — festering on the spoil of war. But Bethlehem — called by some “a

weed patch ignored by world travelers" — a small village in which nothing had occurred to aggrandize it. Bethlehem, drawing a new star to lighten its obscurity, drawing sages from the East, drawing the angel of the Lord, drawing of the Heavenly hosts a multitude — remembered in all generations. "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel." Though in going to Bethlehem, Mary thought only of going with Joseph, and Joseph had in mind nothing but the Governor's order, and the Governor thought of nothing but the mandate of the Emperor, and the Emperor was holding vanity and pride in his vain head and wicked heart, yet all of these in ignorance — but in the harmony of much complexity — fulfilled the determinate counsel and foreknowledge of God.

"Whose goings forth have been from old, from everlasting." Christ rested upon the bosom of the Father in Eternity before He rested on the bosom of a mother in Time. Before He took the form of a created being and became flesh, He had eternal pre-existence as an uncreated divine person. This Jesus, from everlasting to everlasting, the Ancient of Days, became a baby as old as His Heavenly Father and ages older than His earthly mother — a baby virgin-born. And every nerve of this virgin-born baby was divine handwriting, every bone divine sculpture, every muscle divinely swung, every breath a divine whisper, every heartbeat a divine pulsation. Born of a virgin who had never touched a man, He was the Light: God seen; the Word: God heard; the Life: God felt. This One who laid aside "that glorious form . . . that far-beaming blaze of majesty" which was His at "Heaven's high council table . . . and chose with us a darksome house of mortal clay" was He who created all things — was He "by whom God created the worlds."

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him" (Col. 1:16). (King's Business).

GOD WITH US

"Christ, by highest heaven adored, Christ, the everlasting Lord,
Late in time behold Him come, Offspring of a virgin's womb.
Veiled in flesh the Godhead see! Hail, the Incarnate Deity!
Pleased as Man with man to dwell, Jesus, our Emmanuel."

GREAT JOY TO ALL PEOPLE

“Behold, I bring you good tidings of great joy, which shall be to all people.”
Luke 2:10.

WE HEAR the angelic promise that these “tidings of great joy” are to be “to all people.” We find radiant hope in the fact that the Saviour’s love is offered to all masses and classes, without exception or limitation! At the manger in Bethlehem there are no restrictions or distinctions. “God so loved the world” — from pole to pole, the entire race from the first minute of its existence until the last moment when this world crumbles into everlasting decay; all the people of all generations, races and ages; “the world” of all mortal men who in the past have been covered by the wrappings of death, all the two billions who live and hope and strive in the fast and racing present, all marching columns which will yet appear in the pageant of human history as it sweeps on to its close! As the adoration of the new-born Saviour is proclaimed in a thousand languages, treasured in the hearts of hundreds of millions from the poorest and the most underprivileged to internationally acclaimed geniuses, statesmen and leaders, we know that as no other fact in life, these “tidings of great joy, which shall be to all people,” cut sharply through the thin walls of arrogance and prejudice to give everyone the promise of salvation in a Saviour who is called “Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” — Christian Cynosure.

HOW TO EVALUATE A GIFT

By Dr. N. B. Harrison

IN JOHN 3:16 are suggested three ways of evaluating God’s gift. 1. By the love conveyed: “God **so** loved.” Read Calvary into these words and the gift speaks limitless love. 2. By its intrinsic worth: “Gave His **only begotten Son.**” HE is Heaven’s best — Lord of the Universe; and He is the only One who could redeem a fallen race. 3. By its usefulness: “Not perish but have **everlasting life.**” From the lowest depths to the highest heights! to unending bliss! Such a marvelous Gift! Suffer not the world’s tinsel to set HIM aside.

"COME BACK TO GOD"

LAST MONTH we made mention of the sudden Home-going of Dr. MacIntosh who died while preaching at Galilee Baptist Church. His last words were a call: "BACK TO GOD!" Miss HARRIET BRADLEY, a blind girl, who was present at the service, has beautifully expressed Dr. MacIntosh's Home-going in these words:

Come back to God! Come back to God!
Come back — we heard him say;
But then the Shepherd raised His rod,
And beckoned him away.
No longer did he grasp in vain
The pulpit's puny rail,
He held the Hand that could sustain
Through death's uncharted vale.

Released from pain and sacrifice
Our brother is not dead;
From pulpit into Paradise,
To live with Christ, he sped.
O Father, Son, and Holy Ghost,
When we are called to come;
May we be found at duty's post,
And gladly hasten Home.

— G. L. O.

Editor's Note: We hope we are not telling a secret. Miss Bradley's Pen name is "G. L. O." These initials stand for "God's Little One."

THE SIMPLICITY OF THE GOSPEL

BYRUM WILSON preached a sermon recently on John 10:9, "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." He used this outline:

1. THE SIMPLICITY OF THE GOSPEL: "**I am the Door.**" We all can understand it; we all know what a door is.

2. THE EXCLUSIVENESS OF THE GOSPEL: "**By Me.**" There is none other Name under heaven given among men whereby we must be saved. He is the only way. John 14:6.

3. THE CONDITION OF THE GOSPEL: "**If any man enter in.**" The sinner must come; he must believe; he must receive.

4. THE ASSURANCE OF THE GOSPEL: **"He shall be saved."** When we accept the Lord Jesus we may **know** we are saved. John 5:24; John 3:16.

5. THE PRIVILEGES AND PROVISION OF THE GOSPEL: **"And shall go in and out, and find pasture."** We go into the fold for rest, comfort, protection, shelter; we go out to the green pastures for food and exercise (service). All needs are provided. Always our Shepherd is with us.

(A VAIN LIFE)

good

EVANGELIST ROY BAESE preaches a sermon in which he speaks of METHUSELAH — the "oldest man who ever lived." The record of his life is found in Genesis 5:22-27; just six verses. Methuselah lived **969 years**, and all that God records of him is, he was born, he lived, he raised a family, he died. Abraham was a man of faith, he is called "the Friend of God," and many pages of the Bible are devoted to him. GOD TAKES NOTE OF AND RECORDS IN HIS WORD THE EXPLOITS OF FAITH. But though Methuselah lived so long, yet he did nothing to attract God's attention. He isn't mentioned like Abel (who lived a very short life), in the eleventh chapter of Hebrews, the great "faith" chapter of the Bible.

There are millions like old Methuselah living today: they live, and they die — and that seems to be about all there is to it. IF people would accept CHRIST, and tie up with HIM, they would live forever, and they would live useful, God-honoring lives.

CRADLE CONTRAST

"Sleep, my babe; thy food and raiment,
House and home, thy friends provide;
All without thy care and payment,
All thy wants are well supplied.

"How much better thou'rt attended
Than the Son of God could be
When from Heaven He descended,
And became a Child like thee.

"Soft and easy is thy cradle;
Coarse and hard thy Saviour lay,
When His birthplace was a stable,
And His softest bed was hay."

THE STRANGE PROVIDENCES OF GOD

How God Provided Stockings!

A GENERATION AGO Dean Peck, a well known Methodist Minister in Colorado, conducted a Girls Home in Denver. Dean Peck was a godly man, a Methodist of the old school. One day the matron of his Girls Home told some Christian women who worked in the home, "I am afraid many of our girls will not be able to attend Sunday school this Sunday, for we are completely out of stockings for them." One of the Christian women said, "Let us pray about it. Let us ask God for some stockings."

They got down on their knees to pray. While yet in prayer, some one knocked at the front door. When the door was opened a burly express man shoved in three gunnysacks, saying, "These sacks are for you," — and he left. **The sacks were filled with stockings!** Later on they found out that an invalided Christian woman, member of a Denver church near the school, had sent the stockings. For years she had the hobby of asking all her friends for their old socks and stockings so she could darn them and put them to good use with the poor. That very morning she felt impressed to send some stockings to the Girls Home — and they arrived even while the Christian women were praying for them! "Before they call, I will answer." (Isaiah 65:24).

THEY SAY:

The Virgin Birth

"Deny or give up the story of the virgin birth, and inevitably you are led to evade either the high Biblical doctrine of sin or else the full Biblical presentation of the supernatural Person of our Lord . . . Only one Jesus is presented in the Word of God; and that Jesus did not come into the world by ordinary generation, but was conceived in the womb of the virgin by the Holy Ghost." — Dr. J. Gresham Machen.

* * *

The Same War Preliminaries

"SLOWLY BUT SURELY the same preliminaries that twice before have been followed by a world war are appearing on

the horizon. President Truman remarked four times (to members of the House) that the American people did not know how near they are to war." — U. S. News.

* * *

How One Missionary was Made

"I HAD ONLY THE FAINTEST IDEA of what missionary work was like before Uncle Sam fitted me into an army uniform and shipped me to India. Now I'm planning to go back as a missionary, and there are a lot of other service men just like me." — Warren Vanhetloo.

* * *

The Best Story

ONE DAY Queen Victoria said to W. E. Gladstone, "What is the most beautiful story you have ever read?" He answered, "The most beautiful story I have ever read or heard, Your Majesty, is the story of the Nativity, as given in the gospel of St. Luke."

* * *

The Destructive Movies

"ANYTHING which tends to glorify crime or glamorize any particular criminal is destructive in nature," said J. Edgar Hoover, speaking against the Hollywood crime movies which glamorize crime.

* * *

"Just as I Am"

A man may go to heaven without health, without wealth, without fame, without a great name, without learning, without big earning, without culture, without friends, without a thousand of other things; BUT, he can never go to heaven without Christ! — Christian Digest.

* * *

A Sick World

"WHEN THE HUMAN RACE loses its consciousness of God, it is genuinely sick; and we live in a sick world today." — William Ward Ayer.

* * *

Atheistic Communism

"A YOUNG PERSON cannot be a member of **Komsomol** (the youth league) if he is not free from religious convictions." — **Komsomol Pravda**, Moscow Newspaper.

Science and the Bible

THE FIRMAMENT CALLED HEAVEN

IN GENESIS 1:6-8 we read, "And God made the firmament . . . (and He called it) Heaven." "Heaven" and "Firmament" are used here to indicate the atmosphere surrounding our earth: the sky. It extends up to 200 miles. Very little is yet known about this firmament; but recently physicists have discovered some amazing facts. (See, "Standard Atmosphere," reviewed by Waldemar Kaempffert, in the Nov. 9, 1947, New York Times). It was formerly believed that our atmosphere was a simple unit, getting more rarified and colder the higher one went. It now is known that our atmosphere is NOT one piece, but "is constructed in layers like an onion, each layer as different from the rest as the Arctic is from India." (1) First is the **troposphere** in which we live, extending up about 10 miles at the equator. (2) Then comes the **tropopause**, a thin layer in which the temperature ceases to fall with increasing altitude. (3) Next, the **stratosphere**, up to 50 miles, in which the **temperature steadily rises till it reaches several hundred degrees Fahrenheit!** This is the most startling discovery of all! IF our atmosphere were much lighter, we would all roast to death. At about 20 miles height begins the vitally important "ozone layer," which is about 10 miles thick. **On this ozone layer all life on earth depends**, for it filters out an excess of solar ultraviolet radiation that otherwise would kill all life on earth. (4) Above the stratosphere lies the **ionosphere**, which serves as a reflector for radio waves. Without this peculiar ability, all long-distance radio communication would be impossible.

There is much more that could be said about this miraculous firmament, but this sums it up: The firmament gives incontrovertible proof of both **Divine creation** and **Divine forethought in creation**. The atmosphere is so intricate, and so exactly meets man's needs on earth, that we know it **had** to be planned and created—like the rest of the earth. The firmament—the atmosphere—is one of God's many witnesses.



WHEN GOD

VISITED EARTH



Proof of the Virgin Birth of Christ

By Dr. E. B. HART, Pastor,
First Baptist Church, Corvallis, Ore.

SCRIPTURE: "Put away all fear; for I am bringing you good news of great joy—joy for all people. For a Saviour who is the Anointed Lord is born to you today, in the town of David. And this is the token for you: you will find a Babe wrapped in swaddling clothes and lying in a manger. And immediately there was with the angel a multitude of the army of Heaven praising God and saying: 'Glory be to God in the highest Heaven, and on earth peace among men who please Him'." — Luke 2:10-14 (Weymouth Trans.)

Streams of blessings upon mankind, since His advent among men, flow forth from the eternal sources of God and Heaven and make GOD'S VISIT TO EARTH the most significant event of all time—the world's best good news!

Rejoice, O earth! for God who visited earth in the Person of Christ awaits to enter every human life on the simple condition of true repentance and of faith in Christ as personal Saviour and Lord.

AS WE APPROACH the Christmas season, I invite you to consider with me the Virgin Birth of Christ. The average man on life's highway who thinks of Bethlehem with any sort of serious contemplation often asks, "Is it necessary to believe the Virgin Birth of Christ to be a Christian?" Does it matter whether Christ was, in fact, "God with us," or only the best man who ever lived? Is there any essential difference for us whether Christ is the most "godlike" man, or actually "God manifest in the flesh?"

If Christ is truly God then He can do for us all that God can do; but if He is only man then He can do for us only what the best man can do. If Christ was begotten of a natural father, He is a human being and not God. If He is not God, He can not forgive our sins. Christ's claim to authority to forgive sins was met by skeptics of His day with the pointed question, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" (Mk. 2:7). If Christ is only man, He can not forgive sins; if He is God He can.

Further, if Christ was only a natural human being, although the best of all time, He is NOT the second

Person of the Trinity, as the New Testament affirms; and there is no Trinity. If there be no Trinity, we have only Unitarianism left—Unitarianism with its sterile record of lifeless intellectualism, with no missionary passion, no soul-winning message to lift from the dregs of life the human derelicts of sin, with no power to set the prisoner free.

If we deny the Virgin Birth of Christ, how shall we explain the miraculous life of Christ, a life without parallel in all human experience? We cannot account for it on any natural basis. We are faced with the facts of His sinless life, the manifestation of divine power in His miraculous works, and with the supreme credential of His resurrection from the dead. His life after death requires, yes demands, adequate cause and explanation no less than His life before death. The only rational way to delete the Virgin Birth of Christ is to discard all evidences of the supernatural in Christ. These evidences are, **en toto**, either fable or fact. The supernatural events in the complete life of Christ stand together, or fall together. We cannot retain some of the evidences of the supernatural in Christ while rejecting other evidences.

LET US NOW weigh some of the evidences for belief in the literal Virgin Birth of Christ. We shall bring the witnesses, one by one, before the bar of human judgment and conscience, and let them give their testimony. Our first witness is MOSES who records the promise given to our original parents, through the serpent: "I will put enmity between thee and the woman and between thy seed and her Seed" (Gen. 3:15). This phrase, "her Seed," suggests a birth contrary to the natural laws of biogenesis.

Our next witness, king DAVID, lived a thousand years before Christ. He wrote, "Sacrifice and offering Thou wouldest not, **but a body Thou hast prepared Me.**" (Ps. 40:6; cf., Hebrews 10:5). David affirmed that the Old Testament sacrifices were inadequate, and then he foretold divine activity in the preparation of a Body for Him who was to become the perfect Sacrifice for sin.

The prophet ISAIAH, in the eighth century before Christ, wrote, "the Lord Himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14). The word translated "virgin" is **alma**. Hebrew scholars tell us it is used in six other places in the Old Testament: Genesis 24:43; Exodus 2:8; Psalm 68:26; Proverbs 13:19; Song of Solomon 1:3; and 6:8. In the first passage, Genesis 24:43, it is evidently used to refer to an **unmarried virgin**. Matthew refers to this particular prophecy in Isaiah in which the word **alma** is used and he translates it "virgin" (see Matthew 1:22,23).

Yet one more witness from Old Testament times awaits to be heard: it is JEREMIAH the prophet. He wrote, "The Lord hath created a new thing in the earth. A woman shall compass a man" (Jeremiah 31:22). Words could not be more plain. Jeremiah was confessedly not speaking of birth by natural laws, but of something new, something fresh from the hands of the Creator.

OUR FIRST New Testament witness is MATTHEW who corroborates Isaiah's prophecy. In four clear statements he declares the Virgin Birth of Christ:

(1) "Now the birth of Jesus Christ was on **THIS** wise" (Matthew 1:18).

(2) "When as His mother Mary

was espoused (engaged) to Joseph" (Matthew 1:18).

(3) "Before they came together, she was found with child" (Matthew 1:19).

(4) "This was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child" (Matthew 1:22,23).

Matthew makes clear the distinction between betrothal and marriage under Jewish customs. Dr. Edersheim says, "From that moment (betrothal) Mary was the betrothed wife of Joseph; their relationship was as sacred as if they already had been wedded. Any breach of it would be treated as adultery; nor could the bond be dissolved except, as after marriage, by regular divorce." ("Life and Times of the Messiah," V. I, p. 150). Matthew states that before the actual marriage had been consummated, Mary was with child. We face only two alternatives: either Mary's Child was illegitimate or virgin-born! True Christians accept the Virgin Birth.

The testimony of a physician is always important in a case such as this. Dr. LUKE, the Gentile physician, has given us a very carefully detailed account of the evidences surrounding the virgin birth of Christ. He summarizes his testimony in four statements:

(1) In a "declaration of those things most surely believed among us" (Luke 1:1).

(2) Delivered "unto us which from the beginning were eyewitnesses" (1:2).

(3) "Having had perfect understanding of all things from the very first" (1:3).

(4) "That thou mightest know the certainty of those things" (1:4).

Dr. Luke frankly affirms the virgin birth of Christ in the most care-

fully detailed account in the New Testament. See Luke 1:25-35.

Some object that if the virgin birth of Christ were factual, or of much importance, the apostle PAUL would have said something about it. He did!

(1) "When the fulness of the time was come, God sent forth His Son, made of a woman" (Galatians 4:4).

(2) "God sending His OWN Son in the likeness of sinful flesh" (Rom. 8:3).

(3) "The first man Adam was made a living soul; the last Adam was made a quickening spirit" (1 Corinthians 15:45).

(4) "The first man is of the earth, earthy; the second man is the Lord from heaven" (1 Corinthians 15:47).

(5) "Christ . . . being in the form of God thought it not robbery to be equal with God but (He) . . . took upon Him . . . the likeness of men" (Philippians 2:5-8).

Of no other human being can it be said that his coming was announced centuries in advance. Of none other can it be maintained that he was equal with God before he appeared among men. Paul tells us that Christ is the "second man" and "the last Adam"—the clear implication being that His coming was by creative power even as the first Adam came by special creation. Paul's message is not so much the establishing of the fact of the virgin birth of Christ as it is the proclamation of **eternally vital truths which result from that fact.**

Let the beloved apostle JOHN give his witness from several quotations from the Gospel and the Epistles which bear his name.

(1) "For the Life was manifested and we have seen, and bear witness, and shew unto you that eternal Life which was with the Father and was manifested unto us" (1 John 1:3).

(2) "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

(3) "All things were made by Him, and without Him was not anything made that was made" (John 1:3,4).

(4) "Every spirit that confesseth that Jesus (Saviour) Christ (Anointed One) is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:2,3).

Those who believe in the DEITY of Christ, that He is the Creator of all things, have no trouble believing in His Virgin Birth.

JOSEPH, the husband of Mary, is a valuable witness in this case. Both Matthew and Luke give us the account of Joseph's predicament, his attitude toward Mary, and his final decision.

"Before they came together, she was found with child" (Matt. 1:18).

"Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily" (Matt. 1:19).

"While he thought on these things, behold an angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost" (Matthew 1:20).

"Then Joseph . . . took unto him his wife: and knew her not till she had brought forth her firstborn son, and he called his name JESUS" (Matthew 1:24,25).

Words could not be more clear. Joseph knew he was not the father of Mary's expected child. He could not understand her apparent unfaithfulness to him. He considered legal divorce as the only proper solution, but thought to secure it quietly out

of consideration to Mary. But GOD revealed to him that the child was conceived by the Holy Spirit. Jesus received legal standing through Joseph; His standing as a literal descendant of David came through Mary.

The mother of Jesus, MARY, should be called to the witness stand. The heavenly vision and the announcement of Gabriel to Mary are recorded in Luke 1:26-35. Mary's perplexity, nay bewilderment, is expressed in her own words: "How shall this be, seeing I know not a man?" (Luke 1:34). The answer from heaven explains the "mystery of godliness." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Lu. 1:35).

We dare not overlook the witness of CHRIST to Himself. **Never once did He recognize Joseph as His human father.** When speaking of His Father He uniformly referred to God. See John 5:17,19,20,21-26,37,43; Lu. 2:29, 51, etc. When others referred to Joseph as the human father of Jesus, the Son of God corrected them. They said, "Is not this Jesus, the son of Joseph, whose father and mother we know?" (John 6:42). Christ's reply, in the context, is notable. See John 6:45-57: ". . . As the living Father hath sent Me, and I live by the Father . . .". In fact, the Jews wanted to kill Him, because they understood His claim that God was His Father. (See John 5:18). If the Jews had misunderstood Jesus, He could have corrected them; on the contrary, He declared repeatedly that GOD was His Father. His claims were stupendous but true. The Father said the same thing: "This is My beloved Son" (Matthew 3:17).

A SYMPOSIUM

Great Thoughts on Christmas Themes



IF CHRIST HAD NOT BEEN BORN, WHAT?

By the late WILLIAM E. BIEDERWOLF

TEXT: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." —Luke 2:11

IF CHRIST had not been born—What? It would be interesting to go through the Bible and see how often this little word "if" occurs. "If thou wilt." "If I be lifted up." "If I go not away." "If Christ be not risen." "If in this life only we have hope." "Ifs" everywhere—like stars in a dark night of uncertainty, like oases in a waterless desert of death. That little word takes you up Himalayas of hope; but it leads you, as well, if you thwart the will of God, through Saharas of despair and into infernos such as no Dante ever described.

If Christ had never been born—What? Such an assumption rings with the hopelessness of the grave.

How we ought to thank God for our wonderful text! "For unto you is born this day in the city of David a Saviour which is Christ the Lord." No wonder that a wonderful message like that was accompanied by an angelic host singing, "Glory to God in the highest." And really, it is quite strange that angels, the exalted beings of the celestial world, should come down from the courts of heaven and sing before humble ~~shepherds~~—men who came out of obscurity and went back into obscurity.

And what a message it was they sang! "Fear not; for behold, I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Of all the days of the year we look forward to Christmas

most of all. What is back of it? Why all the decorations, and children's stockings bulging with gifts, the holly in the windows and the closing down of the rush and metallic clanking of our modern life? Our loved ones come home, and together we explore the kingdom of love and good will. It is all because the Lord Jesus Christ came! **What if Christ had never been born?**

1. Well, in the First Place, if Christ had not been born, all the Promises given by God of a Coming Redeemer would have been broken. All the prophecies that foretold the glad event would have failed, and all the bright hopes of the ages would have been blasted, and in bitter disappointment and despair the world would be living in ever deepening shadows today—for He who was to bring life and immortality to light had never come; then what had men to live for more than the beasts?

The Old Testament prophet had called Him the "Desire of all nations," and it was in this expectancy that they lived and worked and died. But if He had not come, those lives would have lived in vain and closed in utter darkness. And that would have been equally true of us.

2. If Christ had not been born, we never would have known the real character of God. Jesus said, "He that hath seen Me hath seen the Father." In ancient times a knight in armor was about to leave for battle. His wife was there, and the nurse came up, bearing in her arms their little child. The time came when the father must say "Good-bye," and as he reached out his arms to take his little one it turned and clung crying to its nurse. Surmising the ground for his fears, the knight took off the fierce and shining armor from his head and laid it on the ground, and instantly, laughing through his tears, the child leaped into his father's arms. And so when men think of the majesty of God, and His divine splendor and awfulness, they are afraid and taken back. But God laid aside His "fierce armor" and revealed Himself in all the tenderness of paternal affection—in Jesus. The only perfect revelation God ever made of Himself He made in our Lord Jesus Christ, and if you look at Him through Christ you will know what kind of God He really is.

3. And then, most Calamitous of all, if Christ had not been born the World would still be waiting, but waiting in vain, for a Saviour, and you and I would be, as all others, "without Hope

and without God in the World." Yes, He came; and it was a mighty purpose that brought Him! The angel said to Joseph, "Thou shalt call His name JESUS: **for He shall save His people from their sins.**" It was for this that He came, and it was purposed in the mind of God before the foundation of the world. "O listen to our wondrous story, Counted once among the lost; Yet, One came down from Heaven's glory, Saving us at awful cost. What did He do? He died for you!"

The eldest son of the Duke of Hamilton was an earnest Christian. He was stricken with a malignant disease. As the hour of his departure from this world drew nigh, he took his Bible and read, "I have fought a good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." (2 Tim. 4:6-8). As death approached, he called his younger brother, spoke to him with deepest affection and great seriousness, and closed with these remarkable words, "And now Douglas, in a little time you'll be a duke, **but I shall be a king.**"

And this is the Christian's hope. If we have the wealth of the Indies in our pocket and have not the hope of heaven in our souls, we are poor beyond the power of language to describe. "For what shall it profit a man if he gain the whole world and lose his own soul?" (Matt. 16:26). Why not take Him for yourself, this very day, and then enter into His great desire to see a world redeemed and brought back to its birth-place in the heart of God?

"For unto you is born this day in the city of David a Saviour which is Christ the Lord." (Condensed).

"Thanks Be Unto God for His Unspeakable Gift"

By Dr. WALTER MAIER, Radio Preacher

TEXT: "Thanks be unto God for His unspeakable gift!" —2 Cor. 9:15

INCOMPARABLY MORE BLESSED than the widespread and continued Christmas rejoicing is the benediction of Christ in our own lives. Let us remind ourselves of the glorious gift

with which God would enrich every one of us. It is the most priceless gift, more valuable than all the mountain of earthly presents and honors that you may accumulate during the rest of your life—no matter what they may be. Among the most valuable paintings in all the art galleries of the world is Raphael's glorification of the Christ-child and His mother. Five million dollars, we are told, could not purchase this picture. If you believe, and receive God's great Christmas Gift, and have Christ imprinted in the fibers of your heart, **you have a blessing that makes five million dollars seem paltry.** What is it, we may well ask, that gives this incomparable greatness to Christmas, and how are we to reflect its inestimable glory? It is that Christ-directed faith, that Christ-centered joy, that Christ focused confidence which makes us join in that all-comprehensive hymn intoned by the apostle in 2 Corinthians 9:15:

"Thanks be unto God for His unspeakable Gift!"

When Paul calls Christ God's **"unspeakable Gift,"** he was not toying with exaggerating superlatives. The blessing of the Saviour's gospel was as measureless to him as it is to us. The apostle uses a term here which means, one "cannot bring out" or "express" the blessing, the fulness, the glory, the value of this divine gift. If Paul asserts that God's Christmas-gift to the world defies all description, where will we find words or pictures that can reproduce in full majesty the limitless love of our Lord Jesus? The heart of Christmas remains unspeakable in its beauty, immeasurable in its power, unutterable in its glory. Study the nativity Gospel from whatever angle you wish, and you will repeat Paul's "unspeakable." Reason falters, logic fails, orators stammer and authors grope for words when confronted by the **"unspeakable"** mystery of the incarnation of God, God made man; the Divine mortal; the Creator a creature; the Son of God the son of the virgin; the King of Heaven's throne a Babe of Bethlehem's stall. No scientific treatise can explain the unfathomable miracle concealed behind John's simple summary of the Christmas evangel: **"The Word was made flesh and dwelt among us; and we beheld His glory, the glory of the only begotten of the Father."**

Even if doubt and skepticism unite to shrug shoulders and question the gospel, and try to palm off an all too human Jesus as the son of Joseph instead of the true Son of God;—if you value your soul, if you think thoughts of eternity and weigh

the alternatives of endless living with Christ or endless dying without Him, do not let any influences on earth or in hell move your trust from that basic conviction in which you declare, "I believe that Jesus Christ, true God, born of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord and my God." The virgin birth of Christ is one of the "unspeakable" glories of Christmas, and instead of debating these mysteries we are to declare them, for they are based upon God's Word.

Equally "**unspeakable**" is the mercy granted to us in the coming of the Lord Jesus. We give gifts to our friends; God gave the great gift of Christ, not to His friends, but to His enemies, to those who in their sins have risen up against God and declared war on the Almighty. To every one of us, suffering as we and our world are under the destructive powers of sin, God offers His gift of "unspeakable" grace. "**Christ Jesus came into the world**"—not to build big and costly churches, not to give His followers earthly power and rule—but "**to save sinners.**" Christ came to save—blessed assurance! But more: He came to "**save to the uttermost.**" No sinner is too vile to be forgiven. He came to save freely. No conditions are attached to this gift of God in Christ; it is the free, gracious, unearned, unmerited gift of God to all who will accept Him. Nor does the gift of His grace leave men in doubt or suspense as to their salvation; it gives them that exultant conviction by which nothing in life or death itself "shall be able to separate us from the love of God in Christ Jesus."

Christ, our Christmas gift, is "unspeakable" because of His everlasting triumph and eternal blessing. All other gifts decay and perish; all other love, even the most deep-rooted devotion that binds husband or wife, parents and children, must end; but the love with which Christ loved us never weakens, never changes, never ends. Caesar Augustus ruled the world when Christ was born at Bethlehem; today only a few statues, and some crumbling columns of broken temples, remain as the tottering evidence of his departed glory. The helpless Babe in the manger, crowded out of the inn, hunted by Herod, towers over the wrecks of time. HE changed our calendar and our world because He changed the hearts and lives of millions, as He displaced fear with confidence, hell with heaven,—all the rich blessings of our "**unspeakable Gift**"! (Condensed).

The Seed of the Woman

By ROBERT G. LEE, Litt. D.

TEXT: "And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins." —Matthew 1:21

IN THE INCARNATION OF JESUS, we see, how God, in a display of divine truth, has never broken any promise spoken. Here God verified His veracity, authenticated His Word. This main pledge, this chief promise to man when he sinned in Eden's garden, God fulfilled to the uttermost: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15).

"The Seed of the woman"! God spoke of that when in Eden's garden "despair had pitched his black pavilions on man's sterile and blasted estate." Many years came out of the womb of Time and passed into the tomb of Time before the Seed of the woman appeared. But these many years did not mean that God had forgotten to be gracious. God's counsels of old are faithfulness and truth. The promise was that Christ should descend from a particular nation—the Jewish nation; a particular tribe—the tribe of Judah; a particular family—the family of David; a particular mother—a virgin. All events related to His birth, though seemingly loosely connected, were links in a chain, the pivot on which the truth of God turned, the center in which God's promises united, the end to which all referred. God's purpose is uncontrollably moving on—and instruments stamped with unlikeliness are contributing to its execution.

No welcome was given Him when He came. "There was no room for them in the inn." "The world was made by Him and the world knew Him not." He was received on a pallet of straw; a cattle stall was His maternity chamber. Yet whose birth was ever so glorious? When, ye princes of earth, was ever first-born with whom you claim kinship so honored? When did ever a new star sparkle over any king's son? At what other birth did Wise Men, miraculously guided, come to worship? When, for the birth of any earthly heir, did angels from Heaven come down? and heavenly choir sing? And when did a holy Simeon wait for the Consolation of Israel? Of what

other one did a righteous Anna speak to all who looked for redemption?

His coming was a prodigy of benevolence. His coming was a love that passeth knowledge. He was rich, but He became poor. His mercy—not our merit—caused Him to come “out of the ivory palaces” of Heaven “into a world of woe”—to give His life a ransom for men. Let us behold in Him God’s provision for our recovery from sin and sin’s ruinous damage. Since He is placed entirely within our reach, let us embrace Him and exclaim, “Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation.” (Condensed).

“Gold, Frankincense and Myrrh”

By Harold L. Proppe, Hollywood, Calif.

TEXT: “When they were come into the house, they saw the young child, with Mary, His mother, and fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold and frankincense and myrrh.” —Matthew 2:11

FANCY has been allowed to play freely with the story of the “Wise Men” from the East. In reality, nothing is known of these wise men in addition to the few brief statements recorded here in Matthew. Out of the mystery of the past they step upon the stage for one short scene, play their part as God intended, and disappear. Sufficient it is for us to know that when they did appear they came worshipping, bringing gifts to Him for whom they had searched and found. When they found Him, “they opened their treasures (and) presented unto Him Gold, Frankincense and Myrrh.”

It was, and still is, an oriental custom that one must never visit a superior, especially a king, without some gift; and nothing could be more appropriate than gold and costly spices. Frankincense (English name for its giving forth its odor freely) is a glittering, bitter and odorous gum, obtained from the bark of a certain tree. Myrrh is the gum from another tree, much valued by the ancients as a perfume, spice, medicine and means of embalming.

From the use of these things in Scripture, we take the gold as the recognition of His divine glory; the frankincense as the fragrance of a life lived, as none other ever was, for God; while the myrrh, used afterward at His burial, was in anticipation of His sufferings and death. We would not argue that the magi knew the real significance of what they did, but **their worship was real**. Thus it was that when the Wise Men had found Him to whom the star had guided them, they fell down and worshipped Him.

They **fell down** and worshipped; the outward act corresponded to and was dictated by the inward self-prostration, just as the Hebrew word for adoration implies the prostration of the adoring soul. Be sure, brethren, that irreverence is the symptom of unbelief or of indifference. When the soul's eye is closed to the Magnificence of God, the outward actions of worship are barely endured or contemptuously rejected as though they were lifeless forms.

These eastern sages proved their sincerity by their gifts; "gold, frankincense, myrrh." These were material symbols of things yet more precious: of His Sovereignty, His God-head, His sufferings; also, of their love, their piety, their self-denial. **Their inquiry ended in discovery**. When they had found Christ they did not curiously examine Him as if He was the solution of an intellectual puzzle; **they worshipped Him as their king and their God**. The material sun is but a creature and reflects the glory of that uncreated and awful Being who made it; but at the feet of the Sun of Righteousness, the Lord Jesus Christ, we have reached the very Frontier and Source of Being; and there we are to worship in utter self-prostration before Him.

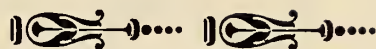
The wise men worshipped the young child; **they did not fall down and worship Mary**.

True worship is giving. The Lord Jesus Christ does not seek the homage of a courteous recognition, He seeks the loyalty of absolute sacrifice. Their precious gifts were an expression of the extent of their love for their Saviour.

Joseph was a poor man — a carpenter. God's tender care can be seen in these gifts. These choice offerings, especially the gold, would help Joseph and Mary to provide for the Royal Child, who was so soon to be exiled. **God brought providers from the far east to supply the needs of His Son**. Remember, Omnipotence has servants everywhere! (Condensed).

The Cities of Refuge

Hebron



Christ Our Friend

By MAURICE G. DAMETZ, Th. D.

The ANCIENT CITY OF HEBRON was designated as a city of refuge. Hebron rivalled even Damascus in antiquity, and it is said to be seven years older than Zoan in Egypt (Numbers 13:22).

Hebron was the early home of Abraham, the "friend of God." After he separated from Lot he received a direct grant of the land of Canaan. At Hebron, Abraham was visited by angels which announced the birth of a son. Here he erected an altar, for it became a sacred place—a place for the worship of God. Hebron became the final resting place of the patriarchs Abraham, Isaac and Jacob, and of their wives Sarah, Rebecca and Leah.

Hebron was the first royal city of David. (2 Sam. 2:1).

The sacred associations still cling to this place. Today, one of the four holiest sanctuaries of the Mohammedans is at Hebron, now called Beit el-Khalil,

meaning, "The House of the Friend of God." The cave of Machpelah which contains the remains of Abraham, as well as the other patriarchs, is jealously guarded, and has not been entered for over six hundred years.

The name "Hebron" suggests a beautiful meaning. The Hebrew noun means "company," "fellowship," or "friendship." The name is fragrant with lessons concerning Christ, who in Himself far more than fulfills all that Hebron, the city of refuge, meant in ancient times.

"Christ is my Father and my Friend,
My Brother and my Love;
My Head, my Hope, my Counsellor
My Advocate above."

Christ the Secret of Fellowship

Christ is our Hebron. He is the secret of fellowship and friendship with God. He is the medium of fellowship: it is through Christ that we have fellowship with God. He is the bond of union between God and us, and between Christian

believers. It is Christ who draws us together into fellowship. He is the centre, and as the spokes of a wheel draw nearer together as they approach the hub, so Christians enter into closer bonds of love and fellowship as they draw near to Christ.

Christ the Friend of Sinners

Hebron is a type of Christ the sinner's refuge. As the Friend of sinners He appropriately fulfills the type. The proof of His great friendship is in His love-quest — coming all the way from heaven's glory to this world of sin and woe, and dying an ignominious death on the cross of Calvary. The proof of His friendship is in His seeking and saving the lost and wandering sons of men. "For when we were without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:6-8). In further proof of His friendship for sinners He invites them unto Himself, saying, "Come unto Me," (Matt. 11:28), and "Him that cometh unto Me, I will in no wise cast out" (John 6:37).

Christ the Friend of the Sorrowing

"There is a friend who sticketh closer than a brother" (Prov. 18:24). Jesus is the friend of those who sorrow and suffer. Friendship is most precious in the hour of trial and bitter loss, and it is then that Christ shows us how real a friend He is. He said, "I will not leave you comfortless, I will come to you" (John 14:18.) "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2). Truly, "There's not a friend like the lowly Jesus."

On the resurrection morn, when the disciples were in the greatest need of friendship and companionship, "Jesus Himself drew near" (Luke 24:15). Their hopes had been blasted. See them as they walk hopelessly by that deserted green hill of Calvary. They conversed about the events of three days before. Then Jesus drew near and walked with them — and revealed Himself to them.

"Just when I need Him, Jesus is near,
Just when I falter, just when I fear.
Ready to help me, ready to cheer,
Just when I need Him most."

The friendship of Jesus is **friendship indeed**. It is marked everywhere by intense reality. It knows no change. It is undying in its constancy. Jesus is a faithful friend. His friendship is proof against all the shocks of time and the fluctuations of human life.

He is a **patient** friend. He is the God of patience. All patience, tenderness, compassion, longsuffering belong to Him.

He is a **loving** friend. We read that "a friend loveth at all times" (Prov. 17:17). He loves us with an everlasting love, a love that endures, a love which suffereth long and is kind. "Having loved His own . . . He loved them unto the end" (John 13:1).

Though Jesus has become our Hebron, He desires that we enter into the inner circle of friendship and fellowship with Himself. He wishes to communicate to us the treasures of His heart-life. That close friendship which John enjoyed is for all Christ's own.

True friendship is based on confidence. It means that we must have confidence in Him. We need a confidence that takes Him at His word; that tells Him all our troubles, sorrows, fears — that tells Him all. We need to pour out our hearts to Him.

True friendship means **partnership**, a vital union, unity of thought, a sharing of things. It means that we shall walk with Him in the light of His Word. This partnership with our heavenly Friend includes fellowship with Him in His death and resurrection (Phil. 3:10). Friendship with Christ our "Hebron" means a blending of His life with ours, and a surrender of our lives to Him.

It is in the secret place that this friendship becomes more precious and real. How is this friendship maintained? Christ gives the answer in the words, "Abide in Me" (John 15:4).

"There is a place where spirits blend,
Where friend holds fellowship with friend."

That place is the secret place, the mercy seat, the throne of grace. As we abide in Him our lives are nourished, our souls respond to Him, and the divine food feeds and satisfies our longing souls. The Bread of heaven and the Water of life meet our soul's need. That is a thirst no earthly stream can satisfy, and a hunger that must feed on Christ or die.

"I've found a friend, O such a friend,
He loved me e'er I knew Him:
He drew me with the cords of love,
And thus He bound me to Him."



In Time

of Affliction

By HENRY HEYDT

"Think it not strange concerning the fiery trial among you" (1 Peter 4:12). There is a suffering **according to His will**. God-ordained suffering always will be God-sustained. Augustine stated it theologically in these words, "Election is an ordaining to grace as well as to glory." Let us therefore not murmur under trial, no matter what the form. Truly we can say with David, "As for God, His way is perfect" (Psalm 18:30), and with Eli, "It is the Lord; let Him do what seemeth Him good" (1 Samuel 3:18). This realization will change darkness to light, bitter to sweet, death to life. Read Isaiah 14:24; Psalm 115:3; Isaiah 64:8 and Matthew 11:26.

We are told to "commit" our souls to the Lord (1 Peter 4:19). The word means "to place alongside" and is used in the sense of "to deposit" as a trust or for protection. Negatively, this means abandoning all self-reliance, and positively, an absolute abandonment to Him and a complete confidence in Him. Confidence without submission is like a bucket never lowered in a well. When we submit it becomes true, as another has said, "The cell out of which we do not wish to go ceases to be a prison,"

and "That which we no longer kick against, no longer pricks us."

Such committal is not an excuse for lethargy. To guard against this the Holy Spirit adds the words, "in well doing." It is also a caution against extreme mysticism, being so engrossed in cultivating the inward graces that we become merely passive to all without. Also it teaches us not to give up work for sorrow—sorrow is always a lame excuse.

It is blessed to realize that such committal is unto "a faithful Creator." The word **Creator** is used because He is as strong to preserve as to make, and as such He knows how much tension and stress to permit. Never fear that it will be above what you are able, by His grace, to bear.

Let us be silent, then, regarding the human instruments God may use to accomplish His purpose. Let us lovingly stoop to serve those who abuse us. Let us be silent over questions the answers to which God has retained in His own counsels. Let us be silent about our supposed rights and let us be silent in the judgment of others. These are some of the things involved in true committal. **Vicit Agnus Noster Eum Sequamur**—our Lamb has conquered, let us follow Him!

For Me to Live is CHRIST

By Fred John Meldau

Every One Has One Dominating Motive in Life

PSYCHOLOGISTS say that every person has one dominating motive in life, one supreme purpose or passion that largely guides and determines the entire life. It is God's purpose and desire that CHRIST should be that dominating, all-powerful purpose in the life of each of us. Paul, who so fully realized God's will in his life, stated it, "for me to live is Christ." But ever since the fall of man in the garden of Eden, Satan has invented many substitutes for "the life that is Christ." People become absorbed in pleasure, business, the social life, their lodge, travel, education, nature, loved ones, friends, and a hundred and one other things as the object and center of their lives, leaving Christ out entirely, or crowding Him into the background. Such a life is a dime-store imitation; it lacks the sterling qualities of genuineness and real worth. Here are a few illustrations of those who lived for an inferior ob-

jective, who lived not in and for the Lord Jesus Christ.

Living for Money or Business

An American millionaire before his death said, "I go to the office before any of the staff except the clerk who unlocks. I leave later than any except the one who locks up. I have no pleasure in life except to make money, and I have no use for it when I have made it except to make more. And when I die not a soul will be sorry." He would have had to say, "For me to live is making money—which I can't take with me when I die."

Perhaps you have heard of the wholesale grocer, whose whole life was absorbed in his business, who had this epitaph inscribed on his tombstone:

"Born a man in the year Died a wholesale grocer in the year He would have had to say, "For me to live is my business; to die is loss."

The manufacturer of a well known brand of whiskey made this public statement not long ago: "My whole life has been devoted to the making and selling of whiskey in America, and

after 60 years experience I can put America's best whiskey on the market. I am proud to have this whiskey bear my name." He exults as he says in effect, "For me to live is to manufacture and sell whiskey." But unless he repents and accepts Christ as his personal Saviour, he will go to a place, when he dies, where he won't be able even to get a drink of water.

Most people have to make their living by working at some job; but secular work should not be the consuming passion or purpose of one's life. Some time ago a fine, elderly gentleman visited us. He has operated a small business for years. He told us, "For thirty years I talked with my customers about **Christ**. I have reason to believe many souls were saved." He could say, even though he made his living by running a store, "For me to live is Christ."

Living for Home or Loved Ones

When one lives for Christ, home life will be more peaceful and enjoyable, and dear ones will be the more precious. But those who live wholly or solely for home or loved ones make a serious mistake. The Lord Jesus Christ must have **first place** in our hearts.

In Scribner's magazine an

anonymous author told of the death of her husband, and the emptiness of her life after his departure. Her story drips with sorrow and disappointment. "Few women ever have been loved as I was. Hugh's love, like mine, grew greater daily . . . We were each other's center of existence, reason for living . . . each other's essential pivots around which our own careers revolved. Paradise was mine, and is lost, and never will be regained." Isn't that pathetic? How we admire true marital love — and how badly homes today need that love! But when love for any person supersedes love for our Lord Jesus Christ, an idolatrous condition is set up in the heart that sooner or later must leave the lover in deepest despair. There is only one proper center for life, and that is CHRIST. The Christian philosophy of life—"For me to live is Christ"—puts everything in proper relationship. When death breaks the family circle we are not overwhelmed. The departed loved one in Christ is with Him, and we soon shall be there too—so HE solves the baffling mystery of death.

In old age, Mrs. Catt once said, "I'm fed up with traveling, the theatre, movies, and most of the so-called 'amuse-

ments of life.' . . . Most old people don't know what they want to do beside knit—and that gets boring after a few wooly months. As for me, I always have my garden." It is an interesting statement, because it parallels Solomon's as recorded in the book of Ecclesiastes. After trying travel, nature study, reading, money, and "wine, women and song," and a host of other avenues of life, in seeking pleasure and satisfaction, Solomon summed it all up by saying, "vanity of vanities, all is vanity." The glorious miracle of the Christian life — when the believer surrenders wholly to the lordship of Christ—is, **Christ really satisfies!** He never will let those down who set Him supreme in their affections.

Living for Pets

Is America going to the dogs? We now have dude ranches for dogs; maternity hospitals for dogs; pet cemeteries and expensive tombstones for pets; and, incredible nonsense, expensive mink and fox "furs" for dogs! A survey of an apartment house section in one of our largest cities revealed there were more dogs there than children.

Perhaps the depth of bathos is reached in this suicide note, written by a woman

whose dog had gotten indifferent to her. "Dear Doggie: Three days I have waited for some kind word from you, but I have been disappointed. I wish I knew the influence you are under which is stronger than your love for me. I only know I love you, and I just can't make the grade alone. I hope you love me half as much." This reminds us of God's indictment of the pagan world: "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." (Romans 1:25). Some today must say, "For me to live is my dog."

Living for Self

Multitudes would have to say, "For me to live is SELF."

In Genoa, Italy, is a famous statue, The Doughnut Seller. "For fifty-two years Paisanna sold doughnuts until she had saved enough money to set up a beautiful statue of herself in the cemetery. It was finished before her death and she spent the last three years of her life gazing at it." For such a life death is not gain.

Living for the Pleasures of Sin

Some time ago a high school girl, whose life ambition was to be a dancer, was told by her doctor she would have to quit

dancing on account of her weak heart. Crushed by disappointment, she actually attempted suicide. She said, by that act, "For me to live is to dance." Poor girl; what a perversion of life she followed!

One "Theotymus" who lived in the fourth century was told by his doctor that unless he gave up drinking to excess he would lose his sight. He replied, "Farewell, sweet light! then I must have my pleasure in that sin." Men love sin and darkness rather than the Light. To all such, death is eternal loss.

The True Life

"For me to live is CHRIST." This means, primarily, "For me to live is Christ to live." HE is the very, literal life — the eternal life — of all those who have accepted Him as Saviour, and have been born again. God calls the life that is Christ **the life** in 1 John 5:12: "He that hath the Son hath **the life**; and he that hath not the Son hath not the life." (R. V.). Eternal, sinless, glorious—that's **the life**—the very life of God Himself.

It is made possible for us sinners to get this "**the life**" because Christ died on the cross for our sins. (1 Peter 3:18). Not until a person is born again does he get this **the life**. (John 3:3,5,7).

The Many Facets of the Life that is Christ

The life that is Christ is the only **abounding** life there is. (John 10:10). It is the life full of **peace** (John 14:27); **joy** (John 16:22); **love** and **abiding fruitfulness** (Gal. 5:22,23).

The life that is Christ is the only God-glorifying life there is. "He that honoreth not the Son honoreth not the Father that sent Him" (John 5:23).

The life that is Christ, and the fruits thereof, is the only thing that will abide, of all life's works, into eternity. See 1 Corinthians 3:11-15. It is the only life completely victorious (Romans 8:28; Hebrews 13:5; Romans 8:38-39).

To Die is Gain!

How vast are the infinite and eternal meanings in that word "gain." Eternity with Christ! We shall be with Him, and we shall be like Him! And we shall see Him as He is. Joy! Heaven! Angels! The redeemed of all ages will be there! Eternal youth! Absolute righteousness! Eternal Spring! Beauty! Glory! And no suffering or death.

Meanwhile, in this life we have God's very best. Nothing **can compare** with the joy of soul-winning, and the blessedness of fellowship with Christ as we daily surrender to Him and live daily to please Him.

THE REAL EUROPE:

Fall of 1947

A REALISTIC DESCRIPTION OF
EUROPEAN LANDS
AS THEY ARE TODAY

By Dr. F. J. MILES

I WRITE as the International Secretary of the British American Mission, better known as The Russian Missionary Society. For twenty years I have been travelling in its interests. I may therefore claim to be a seasoned traveller, knowing Europe, Continental peoples and conditions.

During 1946 I spent nine months in Europe. I returned this year in order to visit the back blocks and contact our evangelists whom I could not reach last year. I was given special courtesies and facilities by both governments and individual companies. I left with visas (or free entry) for over a score of lands from Scandinavia to the Italian Riviera and from the Baltics to the Balkans. I flew thousands of miles and travelled thousands of miles by train; but all was not joy-riding. For example—for a week in Poland I travelled over dirt, unpaved and broken roads in a truck, and that is no luxury. The **Orient Express** (one of the two crack Continental trains before the war) now takes 24 hours between Paris and Prague (845 miles) and 18 hours from Prague to Warsaw (492 miles) because scarcely a bridge but was

blown up, and temporary structures and lines under repair necessitate slowing up and crawling along. The trains were packed, and the corridors were jammed with luggage.

IMPRESSIONS And REFLECTIONS

I aim at presenting "things as they are." My first observation is, "ISOLATION" is DEAD. We had American groups who held we should keep out of European entanglements and "mind our own business." That doctrine is dead. Whatever faults the British may have, we must admit that they were **drawn** into both world wars on principle: they kept their pledged word, and in so doing, in the ultimate issue, saved their own skins. We too wanted to keep out, but were **driven** in by Pearl Harbor.

I visited neutral lands, such as Sweden, Switzerland and Ireland. All suffered. In Sweden, though there was plenty of food, I had to give up a coupon for every meal, even for one slice of bread. In "dear, dirty Dublin," capital of Eire, there was no coal; peat was used for fuel and gas could be used for cooking only two hours morning, noon and evening. I saw widespread DEVASTATION and DESOLATION. Architects say it will take ten years to rebuild London; but Calais, Boulogne, Rotterdam and Arnheim are more badly blitzed. Berlin's "chickens came home to roost." Some roosters! The bombing was most effective. Whole main

thoroughfares were left without a complete building on either side. Berlin has a half-century rebuilding program. But one cannot compare Warsaw—that saw the horrors of war, invasion and insurrection—with these places. One can only contrast. Take the Warsaw Ghetto as an illustration. The main area covers one-third of Warsaw. Only one set of broken walls remain standing: those of the prison. There 500,000 Jews (200,000 brought from other lands) were burned to satisfy the Nazi blood lust. Only ten per cent of the buildings in Warsaw and Phaha (across the river) survived intact. Yet there is more rebuilding proceeding in one area than in the whole of London, where materials, men and money are not available. Of the 3½ million Polish Jews only 85,000 escaped the blood lust. There now are 250,000 Jews in Poland, the balance being made up of Jews from other lands.

But what shall I say of what for 700 years was East Prussia? When the Germans were thrown out they were so confident that they still would win the war that they left everything intact; but the Russians burned every town, hamlet and village: they left nothing intact. The former took all males between 16 and 60 for military service, and the latter took all that remained to Soviet slave service. What a testimony one sees here to two years of American Relief! Poles are grateful and proud. All were scrupulously clean — but what ridiculous incongruities! A barefooted woman wearing good American plus-fours; many wearing “small men’s” sportshirts, barefooted children wearing beautiful garments.

There still is dire need in Europe. In the main, the faces of the country represent two sections: town dwellers dependent on rations and people

from the country where they can raise and obtain extra food. Most of the plump faces have become rounded only by two years feeding on American food. Many proud Poles tried to make a good showing, but many in the cities could not hide patched and worn garments or the thousands of barefooted children in tattered clothes trying to play in the rubble. There are 1,300,000 orphans in Poland alone—300,000 having lost both parents. My heart bled as I saw “hungry children crying at the top of every street,” and my readers would be heart-broken too if they could see what I saw. We picked up 40 in the streets of Warsaw alone, but hundreds more await rescue.

Following the revolution in Russia we established a girl’s orphanage at Constancin. In over a quarter of a century we never had less than 40 girls therein and have never had a failure. We teach them a craft so they can earn their own livelihood, and above all we seek to lead them to Christ. No senior girl has left without being a confessed Christian. During the war this Home, the “Villa Skaut,” was bombed. We now have rebuilt it, and the Lord’s stewards enabled us to re-open it free of debt. But we still need bedsteads, linens and other furnishings.

In Britain rations are more rigidly curtailed than during the war. The bread ration is 9 ozs. per day, and only 20c worth of meat per week. If I had the tobacco habit I should be cured, for cigarettes cost 88c per packet as against 14c in the U. S. A. Readers can send \$10 to our R. M. S. Headquarters at 1844 W. Monroe St., Chicago, Ill., or 73 W. Adelaide St., Toronto, Ont., Canada, and we gladly will have the C.A.R.E. parcels of essential foods sent from Denmark to any address in Europe. This is infin-

itely more valuable than sending money.

As to the state of RELIGION. May I say that our work is not confined to Russians. In Sofia, Bulgaria, for example, we have a Bulgarian as well as a Russian Church and workers.

After arriving in Southampton, and a few days ministry in England, I went to Paris. Here, through the recent visit of the Rev. N. Poysti and his son, quite a revival has taken place. The Russian groups are working in unison and our "Don Evangelia" has taken on a new lease of life.

THERE NEVER WAS SUCH A DEMAND FOR THE SCRIPTURES. For instance, the 40 million displaced folk in Europe, without territory, homes, clothing and food, in their dire distress are turning to spiritual sources for comfort and are demanding "the Word of God which is able to make (them) wise unto salvation." Brother Enhole told me that though he had no building to work from, in the first eight months of this year he had distributed 40,000 Bibles in Poland alone. Even politicians are asking for God's Word, and in the libraries of every ministerial department in Warsaw they have placed a Bible. **The hunger for the Word of God is unprecedented.** Apart from our cordial cooperation with the American Bible Society in distributing the Russian New Testament and Psalms, we are printing Mr. Meldau's **ANNOTATED GOSPEL OF JOHN***

In Warsaw I addressed a meeting

*Editor's note: This is the Russian edition of the same Gospel we publish in English, and five other languages. Send 5c for a sample of the English to, The Global Gospel Campaign, 2909 Umatilla St., Denver 11, Colorado.

at the Methodist Church; it was a crowded congregation. The following night—Monday, when meetings were not usually held — the place was packed and the people overflowed into an adjacent unlighted hall and on to the landing from the stairs, and stood around the walls. Dr. Evans and Peter Deyneka of Chicago, visiting Europe for Youth for Christ, were in Warsaw. Brother Krakavitch spoke in Polish; the rest of us in English, with our Superintendent, Rev. Leonid Jesakoff (trained in the U. S. A.) interpreting. When the appeal was made, hundreds raised their hands for prayer; believers were blessed, souls were saved, and there was a spontaneous outburst of individual prayer. It was one of the greatest meetings I have been present at. It reminded me of meetings in the Ukraine prior to the war, when people listened for hours and then would not go home, but wanted more.

Our Headquarters and Chapel in Warsaw were blitzed out of existence. The Methodists have been enabled to rebuild their seven story Headquarters, and in it we now have our office. In the same building is an English Language College conducted by a Methodist missionary, Miss Lawrence, with an enrollment of over 1200 students, including prominent leaders and wives of government officials. It is an indirect evangelistic enterprise.

Here in Europe we are facing 400 million unevangelized folk, 200 million of whom have never even seen, much less handled, a copy of the Word of God. What a challenge to the Christian Church! Normally, no Christian has any right to possess more than one copy of the Bible until he has played his part in providing the Scriptures for others denied the privilege of possessing a copy.

CHRISTIANS MUST LEAD

In A God-ward Movement

If America is to turn to God, Christians must be the first to get down low before God. A God-ward movement, a sobbing, praying movement among the multitudes, must begin in our ranks first. We must be first to pierce heaven with prayers to avert greater evils than now are upon us, and to call down a blessing upon this nation. The Church must lead the God-ward movement. Spiritually-minded people must take leadership.

The Church began with one hundred and twenty keeping step in prayer and practice. How we need such a CHURCH today. Calvary-cleansed, and Spirit-endued, armor-clothed, NOT of a double or cold heart; but moving forward as one man, with the Captain of our salvation going on before.

"During the great Layman's Revival in 1857," the late Jonathan Goforth said, "no building in America could be found large enough to hold all that were pressed by the Spirit to pray, and fifty thousand a week were pouring into the kingdom of God." Are you "PRESSED BY THE SPIRIT

TO PRAY?" Are you pressed to pray for revival in America, for your loved ones, the unsaved in your neighborhood, community, city and nation? Do you feel a pang of concern for our land? There is an unprecedented sweep of lawlessness, crime and immorality in our land. Is it nothing to you?

A minister in Indiana once wrote saying, "Will God hear a broken-hearted minister who fasts, weeps and cries to God day and night for his flock and neighbors?" Is not that minister's need, that of every community? When saints weep and pray for our country the heavens will open and multitudes will be drawn to the Cross.

Will you let God have you for a while each day in the closet of prayer? Find praying companions; form a Daniel's band in your own community. God waits to bless. Let Him bless you and use you in praying for and promoting revival in America.

**Great Commission Prayer
League**

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The Spiritual Meaning of Scripture Section

STUDIES IN HEBREWS

Dr. John C. Page, Westmont
College
Santa Barbara, Calif.

LESSON X

The Rest of God

From 3:11 to 4:11 the word "rest" occurs eleven times. All through this passage the idea prevails that God would have His people enter into His rest. Creation rest, Sabbath rest, and Canaan rest are all used to illustrate the rest that remains to the people of God consequent upon the finished work of Christ. The gospel, or the good news of rest in Canaan, was preached to Israel, but "the word preached did not profit them, not being mixed with faith in them that heard." The gospel, or the good news of rest through the redemption that is in Christ Jesus, now is preached to us, and "we which have believed do enter into rest" — 4:2,3. According to the words of 4:10, "he that is entered into His rest, he also hath ceased from his own works." Not only has

he "ceased from his own works" in seeking salvation, he also has learned the truth of Hebrews 13:5 and Philippians 2:13, and now relies upon God to work in him. This is the rest of voluntary surrender and proper adjustment of the life to God, a rest that is heavenly in its nature, yet realized in earthly experience. To come short of this is an unseemly thing (4:1); so, "let us labor (hasten) therefore to enter into that rest." This is not the rest of inactivity, but rather that of heart satisfaction and cooperation in the doing of the known will of God.

There are millions of souls in Christendom to whom the Lord Jesus is only a second Moses, and to whom the gospel is nothing more than a modified form of the law, by the keeping of which they hope somehow to become righteous enough for God to save them and take them to heaven when they die. The Epistle to the Hebrews is a warning against this and a call to come out of religious formalism to Him

who alone can cleanse the conscience and save the soul (9:14; 7:25). A formal faith will not hold in time of storm or in the crises of life. It failed at Kadesh-Barnea, it failed during the apostolic period, and it fails today. To lead people from a formal faith in religious things to a vivid and vitalizing faith in a personal Saviour is a great task and a splendid achievement. The writer of the epistle aimed at this, and he admonished his hearers to exhort one another daily "lest any of you be hardened through the deceitfulness of sin."

The outer crust of mere religious formality tends to harden the inner life, while saving faith keeps the conscience tender and the life responsive to truth. It does not depart from the living God, it "holds the beginning of our confidence steadfast unto the end." It not only goes over Jordan into the good land of union with Christ in the power of His resurrection, but it also increasingly participates in Christ as it goes on with Him.

The Word of God

Having considered the household of God (3:1-6) and the rest of God (3:7 to 4:11), the apostle goes on to speak of the Word of God, in 4:12 and 13.

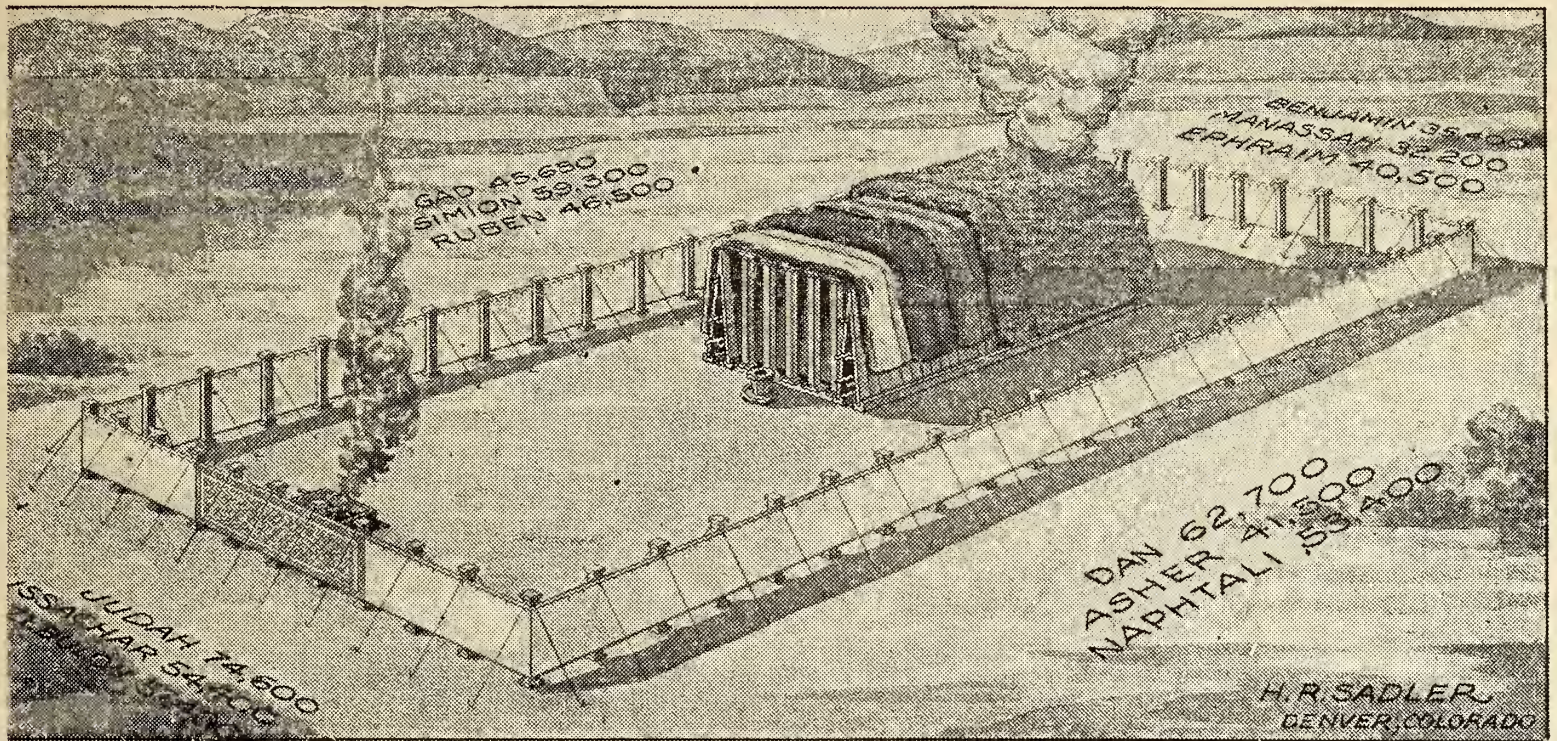
He has quoted from that Word, giving encouragement to faith and warning to unbelief and disobedience. That Word is penetrating (4:12). It lays bare our inward thought and motive, revealing us to ourselves as well as revealing God to us. By the citation of Old Testament incidents and events, and by their application to present-day life, we are corrected, condemned, converted, or comforted, as the need may require. This is in startling contrast to modern pious fiction and popular religious panaceas which pass lightly over the hurt of sin.

In chapter 4, verse 13, we are face to face with God, "Him with whom we have to do," the One in whose presence all things are bare and open, revealing even the inner life of thought and intent. This might hinder us from drawing nigh even though we have access. In this realm of the inner life there are "infirmities." But our Representative, our High Priest, is "touched with the feeling of our infirmities" and is "able to save to the uttermost." So, notwithstanding these infirmities, we may come boldly (outspokenly) to the throne of grace to obtain mercy and find grace to help in time of need.

(To Be Continued)

THE TABERNACLE - -

A SERIES of LESSONS



By WALTER J. FEELY

LESSON NO. 6 — THE GATE

We have been studying the linen hangings which make the court. Before going on to the gate, let us notice that these white curtains were suspended from 60 pillars. The pillar brings to mind 1 Timothy 3:15, which is related to the "Mystery of Godliness," v. 16. Our Lord is the pillar and support of our righteousness, the only and true support of our imputed and imparted righteousness. These pillars were kept upright by sockets of brass. Brass symbolizes judgment, Numbers 21:9, showing that the firm and true support in Christ rests upon the judgment which took place at Calvary, where He bore in His own body our sins upon the tree, John 3:14-18. The pillars had chapiters and fillets of silver, Exodus 38:9-17. **Silver typifies atonement**, Exodus 30:11-16; 38:25-31, and the silver rods

and hooks which held the wall together show how everything in the Old Testament and the New is held together on the ground of atonement or redemption, 1 Peter 1:18,19. The "chapter" was an ornament of beauty, speaking of the beauty which God would produce in our lives on the basis of redemption, 1 Peter 3:3,4.

THE GATE, Exodus 27:16; 38:18-31, the only entrance, was at the **eastern end of the court**. While the white curtains represented sinful man shut out from God by the barrier of God's righteous demands, yet we find a **DOOR**, an only door of access to God. This door, or gate, of course speaks of Christ, John 10:7,9. This gate was 20 cubits long and 5 cubits high. A curtain, the same size as the gate, suspended from 4 pillars, hung in this entrance. This curtain, like the court-hangings, was made of fine-

twined linen. What beautiful symbols the door and the curtain are of our lovely Lord Jesus Christ. While the court hangings stood for SEPARATION between God and man, the curtain and the door stood for INVITATION from God to man to enter into His Holy Presence. All this reminds us of the One who said, "I am the Way, the Truth and the Life: **no man cometh unto the Father but by Me,**" John 14:6. The court hangings you remember were white. The curtain in the gate was of four colors, BLUE, PURPLE, SCARLET, and WHITE. We have already seen the meaning of white. The blue, purple and scarlet are chosen by the Lord to set forth the Lord Jesus Christ in His incarnation as the Son of Man. These colors have great significance as they are woven into fine white linen of the curtain of the gate.

BLUE, Exodus 24:10; Ezekiel 1:26, is a heavenly color, the color of the sky. Our Lord is the Lord from heaven. Blue then indicates the deity of Christ. He was the eternal Son of God. Through the incarnation He was given to earth, although He never ceased to be very God of very God. He was just as much God while He was on earth, as He was before He became man. Jesus Christ was, "God manifest in the flesh," 1 Timothy 3:16. He was IMMANUEL, meaning "God with us." He appeared on earth to put away sin by the sacrifice of Himself in order that He might bring us to God, Hebrews 9:26-28. Because all have sinned and come short of the glory of God, the right to His holy presence has been forfeited. The reason for the incarnation was to provide a door of access into the presence of God.

PURPLE, Judges 8:26, is a royal color. This speaks of our Lord in His character as King of kings and Lord

of lords in that day when He shall come and establish His kingdom in the earth, Revelation 19:11-16. When our Lord came almost two thousand years ago and presented Himself as Messiah and King, He was rejected and crucified as the King of the Jews, John 19:19. The day is coming when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father, Philippians 2:10,11. Purple, speaking of His coming exaltation, also reminds us of His present MEDIATION for the believers. The purple woven between the blue and the scarlet represents our Lord mediating between God and man, 1 Timothy 2:5,6.

SCARLET represents the humanity of Christ. "ADAM" means "RED EARTH." Thus we see how the color red speaks of Christ in His humanity when He took upon Himself flesh and blood, Philippians 2:5-8. Since blue speaks of Christ in His deity, and red speaks of His humanity, then purple, which is made up of these two colors, gives us a full picture of Christ in the incarnation. SCARLET also represents the suffering and sacrifice of our Lord. The word "scarlet" is a translation of two Hebrew words, one of which means "WORM." This word is found in Psalm 22:6. In this Messianic Psalm, our Lord's humiliation and suffering are referred to. Notice also Isaiah 1:18, "Though your sins be as SCARLET, they shall be as white as snow." In His suffering, Christ is made sin, (scarlet) that we might be made the righteousness of God in Him, 2 Corinthians 5:21.

THE WHITE LINEN shows forth the impeccable character of the Spotless Lamb of God. Of Him it was said, "Who did no sin, neither was guile found in His mouth," 1 Peter 2:21-24. He was perfect in His deity

and perfect in His humanity, two natures combined into one Theanthropic Person.

THE FOUR PILLARS remind us of Christ as He is presented by the four Gospels: Matthew, Mark, Luke, and John. While these four Gospels

set forth Christ in four different aspects, such as KING, SERVANT, SON OF MAN, AND SON OF GOD, respectively, they are all united in their presentation of Christ as the DOOR by which we enter into God's holy presence.

(To be Continued)



THE NAMES OF GOD In the Old Testament



By W. S. HOTTEL, D. D.

EVERLASTING GOD (Hebrew:
El Olam)

(Continued from Last Issue)

THE WORD OLAM COMBINES THE IDEALS OF THINGS KEPT SECRET AND OF INDEFINITE DURATION

This fact brings to us the full meaning and significance of this entire study. Here we find the sum of the teaching inherent in this word. "The name itself, if literally translated, gives the key to the mystery which is hidden in it. 'El olam' is the 'Age-God' or 'God of Ages.' Dr. Robert Young, in his new translation of the Bible, translates the word **Olam** 'age-during.' It is the limitation of man that has been the measure of the revelation of God. As an All-wise Teacher, God has employed methods within the reach of man and has given revelation of Himself as man could understand it; but through it all His one great purpose forever remains unchanged. He has through His names and dispensations of times, given precept upon precept,

line upon line, promise upon promise, here a little and there a little. God, as the Wise Scribe, has brought forth "things new and old," but the new always to confirm the old. There is nothing new that is true, for truth is from the beginning.

"This name **El Olam** reveals the various stages in the development of God's program for the redemption of a fallen people and a ruined creation. Surely we are led to conclude that He is the only wise God and 'King of the Ages,' who reveals Himself in a wisdom that is manifold, and in riches that are unsearchable.

"With the opening of the New Testament, we are again face to face with **El Olam**, and we learn that the **El Olam** of the Old Testament is the 'King of the Ages' (Revelation 15:3) of the New Testament.

"With the opening of the Book of Hebrews, we find it was by Christ that the 'worlds' or 'ages' were made. 'By whom also He made the worlds' (ages), Heb. 1:2. Hebrews 11 says: He was the 'Framer of the ages,' for they were framed by the 'Word of God,' and we learn from John's Gospel, 'In the beginning was the Word and the Word was with God and the **Word was God**. All things were made

by Him and without Him was not any thing made that was made.'

"Among the 'all things' which He, our 'El Olam,' made were the 'ages' or 'time periods.' He is the great Architect of the ages. He planned the time periods, the dispensations. A dispensation is an administration of affairs in a great house. Christ as the Son over the house is the Administrator of the affairs. See Hebrews 3:2-6.

"Christ gives unto the name El Olam great significance. At the end of one age 'He appeared to put away sin by the sacrifice of Himself.' At

the end of the present age 'He' appears apart from sin unto salvation,' and whatsoever successive ages God has purposed for future times, all are in Him and of Him and to Him!

"The purpose of the ages was in Christ, the plan of the ages has come through Christ and the power of the ages is with Christ.

"El Olam is a name which like the tumblers of a time lock, open at the time due and reveal the riches therein deposited, so this name opens unto the believer in the process of the times, the secrets of God's eternal purpose through the ages."



LIGHT FROM THE ORIGINAL



By Henry J. Heydt

RIGHT TO THE TREE OF LIFE

The 1611 reading of Revelation 22:19, "God shall take away his part out of the book of life," is the unfortunate result of following what is recognized today as the poorest Greek text. From the texts of Griesbach down, the Greek is found to be "tree of life" and not "book of life."

Light on the meaning of the expression may be had by comparing it with verse 14 which speaks of those who "may have right to the tree of life." The word for "right" is **exousia**, privilege, authority. Verse 19 refers to those whose part to

this right is removed, not to those who have already partaken of it. The word for "part" is **meros**, a part due or assigned to one, a lot, a destiny. (See Revelation 20:6; 21:8; Matthew 24:51; Luke 12:46). It is the word "portion" in Matthew 24:51 and the expression "appoint a portion" is exactly the force of the verses in Revelation 22. The verse has nothing to do with the "once saved always saved" controversy.

THE CHRISTMAS STORY IN PICTURES

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Light From Ancient Manners and Customs

By **Henry J. Heydt**, President,
Lancaster School of the Bible,
Lancaster, Pa.

THE WELL OF LIVING WATER

The Lord speaks of a well of water springing up into everlasting life (John 4:14). It is often questioned to what He referred. Of the many explanations, Edersheim considers that the worst which refers it to the **doctrine** of Jesus, because of the Rabbinic sayings in which doctrine is compared to water. The Rabbis never

compare doctrine to a **well of water springing up**, and this difference is important. To them water had the force of receptiveness, the disciples drinking of the waters of their teachers. The "well" of John 4 is not the "well-plastered cistern" of the student which "lets not out a drop of water," but a fountain, one "springing up" or "bubbling up" unto eternal life. It is the very life of Christ. How can he thirst who has within himself the living and eternal spring? Christ is not only the author of our eternal life, He **is** that life.

SERMON and BIBLE STUDY OUTLINES

By **HENRY J. HEYDT**

"HIS NAME SHALL BE CALLED WONDERFUL" (Isaiah 9:6)

1. We have a **SUPERNATURAL** Christ (John 1:1-3,14);
2. Who had a **SUPERNATURAL** Birth (Matt. 1:18-25; Lu. 2:1-14);
3. Who lived a **SUPERNATURAL** Life (John 14:10);
4. Who spoke **SUPERNATURAL** words (John 6:63);
5. Who performed **SUPERNATURAL** miracles (Acts 10:38);
6. Who died a **SUPERNATURAL** death (John 10:17,18);
7. Who arose in **SUPERNATURAL** power and glory (Eph. 1:19,20);

8. Who ascended in **SUPERNATURAL** glory (Acts 1:9-11);
9. Who lives **SUPERNATURALLY** in the hearts of His people (Col. 1:27);
10. And Who will come again in **SUPERNATURAL** power and glory (Rev. 1:7).

THE REIGN OF CHRIST—Psalm 72

The Reign of Christ Will Be:

1. Righteous vs. 1-7
2. Universal vs. 8-11
3. Beneficent vs. 12-16
4. Eternal v. 17
5. Praiseworthy vs. 18-20

CHRIST IN YOU GIVES:

- | | |
|---|--|
| 1. A Fruitful Ministry John 15:5 | 5. A Present Living Galatians 2:20 |
| 2. A Life-giving Righteousness Romans 8:10 | 6. A Purposeful Growth Galatians 4:19 |
| 3. A Test of Faith's Reality 2 Corinthians 13:5 | 7. An Appointed Fulness Ephesians 3:17 |
| 4. A Center for Preaching Galatians 1:16 | 8. A Glorious Hope Colossians 1:27 |
-

Dr. Hart's "Question Box"

Question No. 37. A college student asks this discerning question: "If God created Lucifer perfect, how then could he afterward commit sin?" This question raises other age-old questions. Why did God permit sin to come into the world? Is God the Author of evil? If God knew what sin would do, why did He create a creature like man with the possibility of sinning?

Answer: Let us recognize first of all that our best "thinking" has never discovered the answer to this question of origins. Origins belong to God, and so our knowledge of origins must come from the Scriptures.

There seems to be no question concerning the two words of Ezekiel 28:12 and 15 (a different word in each); they mean **perfection of being**. Yet, Lucifer sinned! There must then be a possibility **in the creature** of marring the Divine work. The possibility to sin is the only basis upon which a worthy righteousness could rest. Without the possibility to sin, man, without a free will, would not be a man, but a machine, an automaton! In God's created beings, angelic or human, freedom to choose righteousness involves also freedom to choose the opposite of righteousness! **Sin began when Lucifer of his own choice** coveted the glory of God, desired to be God, and in that sin of pride fell and became thereafter Satan. His fall frequently is referred to in Scripture. See Isaiah 14:4-15 and 1 Timothy 3:7. So sin did NOT originate in God. James specifically states, "God cannot be tempted with evil, neither tempteth He any man" (James 1:13).

Would we for one moment, if given the choice, accept a status below man, as an automaton, or keep our free wills with all the consequences involved? At the very heart of our whole difficulty is this human will. Therefore God says, "Whosoever WILL let him take the water of life freely."

After all, we should be far more concerned about our present choices than about philosophic questions which remove from us our sense of accountability before God. Let us face the facts of sin, Calvary, and God's offer of salvation, and "WILL" to take Christ as Lord and Saviour. And once we know God we shall love Him and love righteousness.

Those wishing to ask Dr. Hart a Bible question, address him, 304 S. Ninth St., Corvallis, Oregon.



SUNDAY SCHOOL LESSON

Expositions by A. H. Yetter, of the Denver Bible College; Illustrations by Pastor Robert Noles of Burbank, California.

December 14

LOYALTY UNDER PERSECUTION

Golden Text: Revelation 2:10.

Lesson Text: Rev. 2:8-11; 7:9-17.

Golden Text Exposition

OUR LORD'S REQUIREMENT: "Be thou faithful unto death."

OUR LORD'S RECOMPENSE: "And I will give thee a crown of life."

Golden Text Illustration

Coast guards were about to launch their boat in the face of a terrific storm to attempt the rescue of the passengers on the foundering ship. Hesitating, one of the men asked the Captain, "But how are we going to get back?" He was met with the response, "We do not have to get back!" (Homiletic Review).

Lesson Text Exposition

"THESE THINGS SAITH THE FIRST AND LAST," Revelation 2:8.

"I know thy works, and tribulation, and poverty, (but thou art rich)." Cp., Rev. 2:2,19; 3:15; Ps. 1:6; John 16:33; James 2:5.

"I know the blasphemy of them which say they are Jews, and are not." Cp., Rev. 3:9; Rom. 2:28-29; Matt. 3:9; John 8:39; Rom. 9:6-7.

"Fear none of those things which thou shalt suffer." Cp., Isaiah 41:10; Mat. 10:24-29.

"Behold, the devil shall cast some of you into prison, that ye may be tried." Cp., Acts 9:11-16; 12:1-11; Matt. 24:4-10.

"Be thou faithful unto death, and I will give thee a crown of life." Cp., Matt. 25:14-21; 1 Cor. 9:24-27; 2 Tim. 4:6-8; James 1:12.

"AFTER THIS I BEHELD, . . . A GREAT MULTITUDE, WHICH NO MAN COULD NUMBER," Rev. 7:9.

"A great multitude. . . . of all nations, . . . stood before the throne, and before the Lamb." Cp., Rev. 5:9; 19:8.

"Salvation to our God which sitteth upon the throne, and unto the Lamb." Cp., Ps. 3:8; Isa. 43:11; Jer. 3:23; Acts 4:12; Matt. 1:21.

"And all the angels . . . fell before the throne on their faces and worshipped God." Cp., Matt. 4:8-10; John 4:22-24.

"WHAT ARE THESE WHICH ARE ARRAYED IN WHITE ROBES?" Rev. 7:13.

"These are they which came out of great tribulation, and have washed their robes . . . in the blood of the Lamb." Cp., Matt. 24:21; Dan. 12:1-2; Jer. 30:1-9; Eph. 1:7; 1 John 1:7.

"Therefore are they before the throne of God and serve Him day and night in His temple." Cp., John 12:25-26; Rom. 8:16-17; 2 Tim. 2:12-13.

THE LEADING LESSONS SUMMARIZED

1. PERSECUTION—the EXPECTATION OF BELIEVERS; predicted

by Christ, John 15:18-20; declared by Paul, 2 Tim. 3:12; indicated by Peter, 1 Pet. 4:12-16; revealed by John, Rev. 2:10.

2. GRACE—the PORTION OF BELIEVERS: Paul learned the sufficiency of grace in suffering, 2 Cor. 12:7-9; we were invited to come to the throne of grace to obtain mercy and find grace in the time of need, Heb. 4:14-16.

3. FAITHFULNESS—the RESPONSIBILITY OF BELIEVERS. Jesus commended the servants in the parable for faithfulness, Matt. 25:14-30; Paul and John exhort us to be faithful, 1 Cor. 15:58; Rev. 2:10.

4. BLOOD—the CLEANSER OF THE BELIEVER. John speaks of believers being washed from sins in Christ's blood, Rev. 1:5; he speaks of the cleansing of their robes in the blood of the Lamb, Rev. 7:14; Paul declares that without the shedding of blood there is no remission. Heb. 9:22.

5. HEAVEN—the HOME OF THE BELIEVER. Here we see the believers with the Father and the Son in heaven, Rev. 7:13-17; this is the place promised by Jesus Christ, John 14:1-6.

6. REWARDS—the INCENTIVES OF THE BELIEVERS. A crown of life is promised to believers who are faithful to Christ, Rev. 2:10. Other crowns are promised for other things, 1 Cor. 9:24-25; 1 Thess. 2:19-20; 2 Tim. 4:6-8; 1 Pet. 5:4.

Lesson Text Illustration

Salesmen were joking about the minister who was eating at the same table in the hotel. He moved not a muscle of his face and after dinner one of them approached him, saying: "How can you sit quietly by and hear all that has been said without uttering a rebuke?" "My dear sir," said the minister, "I am chaplain of a lunatic asylum." (Hallock).

December 21

THE PRINCE OF PEACE

Golden Text: Luke 2:14.

Lesson Text: Isa. 9:2-7; Rev. 11:15; 15:2-4.

Golden Text Exposition

God's Due: "Glory to God in the highest."

God's Design: "And on earth peace."

God's Desire: "Good will toward men."

Golden Text Illustration

At the close of the Civil War General Grant voiced the best sentiments of the nation's heart when he uttered the words that have been graven on his tomb, "Let us have peace."

"THE PEOPLE THAT WALK IN DARKNESS HAVE SEEN A GREAT LIGHT," Isa. 9:2.

"They that dwell in the land of the shadow of death, upon them hath the light shined." Cp., Matt. 4:12-16.

"Thou hast multiplied the nation, . . . they joy before Thee according to the joy in harvest." Cp., Deut. 16:13-15; Luke 2:10-11.

"Thou hast broken the yoke of his burden." Cp., Jer. 30:1-9; Matt. 11:28-30.

"Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder." Cp., Gen. 3:15; 12:3; 49:10; Matt. 1:18-25; Luke 1:26-38; 2:1-11.

"His name shall be called . . . the Prince of Peace." Cp., Luke 2:10; 19:41-44; Eph. 2:11-18; Rom. 5:1-2; Phil. 4:6-7.

"Of the increase of his government and peace there shall be no end." Cp., Isa. 2:1-4; 11:1-13; Dan. 7:9-14.

"THE SEVENTH ANGEL SOUNDED: AND THERE WERE GREAT VOICES IN HEAVEN," Rev. 11:15.

"The kingdoms of this world are be-

come the kingdoms of our Lord, and of His Christ." Cp., Rev. 11:17-18; 19:11-12; Luke 13:34-35.

"He shall reign for ever and ever." Cp., Ps. 146:10; Dan. 2:44.

"I SAW THEM THAT HAD GOTTEN THE VICTORY OVER THE BEAST," Rev. 15:2.

"I saw them stand on the sea of glass, having the harps of God." Cp., Rev. 13; 7:1-17; 12:11; Eph. 6:10-18.

"They sing the song of Moses the servant of God, and the song of the Lamb." Cp., Exod. 15; Deut. 32; Rev. 14:1-5.

"Great and marvelous are Thy works, Lord God Almighty." Cp., Isa. 6:1-8; Ps. 111:2; 139:14.

"All nations shall come and worship before Thee; for Thy judgments are made manifest." Cp., Isa. 66:23; Zech. 2:11; 8:22; 14:16; Matt. 25:31-46.

THE LEADING LESSONS SUMMARIZED

1. **PEACE PROMISED:** Isaiah predicted peace to come to the earth, Isa. 2:1-4; 9:6-7; Micah also wrote of this peace, Micah 4:1-4.

2. **PEACE PRESENTED:** Jesus Christ came in the fulness of time to present peace to Israel and the world, Luke 2:1-14.

3. **PEACE POSTPONED:** Israel rejected the peace offered by rejecting Jesus as the Messiah and Saviour, Luke 19:41-44; hence, this peace has been postponed, Luke 13:34-35; Acts 3:19-26.

4. **PEACE PROVIDED:** Jesus made peace with the blood of His cross so that as individual believers we can have peace with God, Col. 1:20-22; Eph. 2:11-18; Rom. 5:1-2.

5. **PEACE POSSESSED:** When we accept Jesus Christ by faith as our personal Saviour, we are justified and

have peace with God, Rom. 5:1-2; as we commit all our cares to the Lord in prayer we can enjoy daily His peace that passes understanding, Phil. 4:6-7.

6. **PEACE PROCLAIMED:** Believers have a message to bring to men—a message of reconciliation, 2 Cor. 5:19-21; Acts 10:36.

7. **PEACE PERFECTED:** Christ shall return and judge the nations, deliver His people Israel and usher in the peace that shall never be broken, Zech. 14; Isa. 11; Rev. 19 and 20.

Lesson Text Illustration

When an Emperor was passing through Rome in a triumphal procession, a child came out of the crowd and ran toward him. The soldier cried "Go back, child; go back! he is your Emperor!" The child replied, "He is **your** Emperor, but he is my father!" Because of Christ's coming, we who accept him are able to say of Christ, "He is our Prince of Peace, our Saviour, our Everlasting Father." (Hallock).

December 28

GOD'S ETERNAL RULE

Golden Text: Psalm 145:13.

Lesson Text: Rev. 21:1-7, 22-27.

Golden Text Exposition

AN EVERLASTING KINGDOM:

"Thy kingdom is an everlasting kingdom."

AN ENDURING DOMINION: "And Thy dominion endureth through all generations."

Golden Text Illustration

During the dark days of the struggle for Italian liberty, the people looked upon Garibaldi as their invincible deliverer. Prisoners being hur-

ried away to loathsome prisons would be cheered by friends whispering in their ears, "Courage, Garibaldi is coming!" Men would write on walls and pavements at night the same phrase. He came and Italy broke the enslaving fetters. A greater than Garibaldi has come — and is coming again! The Desire of all nations is on the way! (H. O. Mackey).

Lesson Text Exposition

"AND I SAW A NEW HEAVEN AND A NEW EARTH," Rev. 21:1.

"The first heaven and the first earth were past away." Cp., 2 Pet. 3:7,10-11; Heb. 1:10-12; Rev. 20:10.

"There is no more sea." Cp., Isa. 57:21.

"I JOHN SAW THE HOLY CITY, NEW JERUSALEM, COMING DOWN FROM GOD," Rev. 21:2.

"I saw the holy city prepared as a bride." Cp., Isa. 54:5; 61:10; 2 Cor. 11:2.

"And I heard a great voice saying, Behold, the tabernacle of God is with men." Cp., John 1:14; 2 Cor. 6:14-17.

"God shall wipe away all tears from their eyes." Cp., Isa. 25:8; 1 Cor. 15:54-57; Rev. 7:17.

"There shall be no more death." Cp., Heb. 2:14-15; 1 Cor. 15:20-28.

"Neither shall there be any more pain." Cp., Rom. 8:18-24.

"And He that sat upon the throne said, Behold, I make all things new." Cp., Isa. 43:19; 65:17; 2 Cor. 5:17.

"He that overcometh shall inherit all things." Cp., 1 Pet. 1:3-5; Rom. 8:14-17.

"THE LORD GOD ALMIGHTY AND THE LAMB ARE THE TEMPLE OF IT," Rev. 21:22.

"The city had no need of the sun, ... for the Lamb is the light." Cp., Isa. 24:23; 60:19-20; John 8:12.

"The nations of them that are saved shall walk in the light." Cp., Isa. 60:3,5,11; 66:12; 2 Cor. 4:3-6; 1 John 1:7.

"There shall in no wise enter into it any thing that defileth, ... but they which are written in the Lamb's book of life." Cp., Isa. 52:1; Phil. 4:3; Luke 10:20; Heb. 12:22-24.

THE LEADING LESSONS SUMMARIZED

In God's Eternal Rule, or in the Eternity Period, all things that would mar perfection are **removed**, and all that would **make** perfection are **renewed**.

We observe then,

NINE THINGS REMOVED:

1. First heaven and first earth, Rev. 21:1. Cp., 2 Peter 3:10-12.

2. Sea, Rev. 21:1; Symbol of the wicked, Isa. 57:21.

3. Tears, Rev. 21:4; Result of sin, Heb. 12:14-17.

4. Death, Rev. 21:4; Entered by one man, Rom. 5:12; Removed by One, Jesus Christ, 1 Cor. 15:20-23.

5. Sorrow, Rev. 21:4; Came as a result of the Fall, Gen. 3:1-24.

6. Crying, Rev. 21:4; Someone has said, "Life begins with a wail and ends with a groan." Cp., Rom. 8:22.

7. Pain, Rev. 21:4; The full redemption of Christ will be realized, 1 John 3:8.

8. Night, Rev. 21:25; Darkness associated with sin, 1 John 1:5-6.

9. Curse, Rev. 22:3; This was imposed as a judgment, Gen. 3:17-19.

SEVEN THINGS RENEWED:

1. New heaven, Rev. 21:1.

2. New earth, Rev. 21:1.

3. New Jerusalem, Rev. 21:2, 9-21.

4. New people, Rev. 21:3.

5. New Temple, Rev. 21:22.

6. New Light, Rev. 21:23.

7. New Paradise, Rev. 22:1-5.

Lesson Text Illustration

McCheyne, the Scotch preacher, once asked a group of friends, "Do you think Christ will come tonight?" One after another said, "I think not." When all had given this answer, he solemnly repeated this text: "The Son of Man cometh at an hour when ye think not!" The eternal heavens will never be established without the glorious return of Jesus Christ.

January 4

BELIEFS THAT MATTER

Golden Text: I John 5:1a.

Lesson Text: John 20:30-31; Acts 16:11-15; I Tim. 4:16; I John 5:1-5.

Golden Text Exposition

PERSONAL BELIEF: "Whosoever believeth."

DEFINITE BELIEF: "That Jesus is the Christ."

CONCLUSIVE BELIEF: "Is born of God."

Golden Text Illustration

"Beliefs that Matter." Suppose we rescue a man from drowning, and we begin to induce artificial respiration. "What is wrong" a bystander asks. We say, "The man cannot breathe." "Is there not enough air?" he asks. "Yes," we reply, "Miles and miles of it, but unless he can be made to draw upon it his life will vanish like a spark." So with salvation; unless your faith takes hold upon Christ there is but death for you.

Lesson Text Exposition

"MANY OTHER SIGNS TRULY DID JESUS IN THE PRESENCE OF HIS DISCIPLES," John 20:30.

"Many other signs . . . are not written in this book." Cp., Matt. 8:1-4, 5-13, 14-18, 23-27; 9:1-8, 18-26.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God." Cp., John 2:1-11;

4:46-54; 5:1-9; 6:1-14; 6:15-21; etc.

"And that believing ye might have life through His name." Cp., John 3:14-16; 4:13-14; 5:24; 6:35, 51; 14:6.

"WE WENT OUT OF THE CITY BY A RIVERSIDE, WHERE PRAYER WAS WONT TO BE MADE," Acts 16:13.

"We sat down and spake unto the women which resorted thither." Cp., 2 Tim. 4:1-2; I Thess. 2:2-4; Mk. 16:15, 16.

"A certain woman named Lydia . . . whose heart the Lord opened . . . attended unto those things which were spoken of Paul." Cp., John 16:7-15; 1 Cor. 15:1-4; Rom. 10:17.

"When she was baptized, she besought us . . . come into my house." Cp., Matt. 28:19; Acts 2:41; 8:36.

"TAKE HEED UNTO THYSELF, AND UNTO THE DOCTRINE," I Tim. 4:16.

"Continue in them; for in doing this, thou shalt . . . save thyself." Cp., 1 Cor. 9:24-27; Phil. 2:12-13.

"Continue in them; for in doing this, thou shalt . . . save . . . them that hear thee." Cp., 1 Cor. 7:16; 9:22; Rom. 1:16; 2 Tim. 4:1-2.

"WHOSOEVER BELIEVETH THAT JESUS IS THE CHRIST IS BORN OF GOD," 1 John 5:1a.

"Whatsoever is born of God overcometh the world." Cp., John 16:33.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Cp., Matt. 16:13-16; 1 John 4:4; 1 Cor. 15:57.

THE LEADING LESSONS SUMMARIZED

1. **THE BASIS OF BELIEF.** The Word of God is the basis of faith, Romans 10:17. The miracles in John's Gospel were for a twofold purpose: John 20:31.

2. **THE MIRACLE OF BELIEF.** It is not enough to hear the Word of God; the Spirit of God must convict

and convert, John 16:7-15.

3. THE MEANS OF BELIEF. Belief is a miracle of God; but He uses preaching, backed up with a consistent life, 1 Tim. 4:16; 2 Tim. 4:1-5; Romans 10:13-17; 1:16; Mark 16:15.

4. THE VICTORY OF BELIEF. Deliverance from (1) Sin's Penalty; Acts 16:31. (2) Sin's Power; Gal. 2:20. (3) Sin's Presence; 1 Cor. 15:57. Faith links us with Christ!

Lesson Text Illustration

Unless the well-filled train coaches are coupled to a powerful locomotive the conductor signals in vain for departure. All the power of the great engine is of no avail to a detached train. So it is in relation of faith to Christ. It is not our faith that saves us, but Christ to whom our faith is coupled.

THE AMERICAN EUROPEAN BETHEL MISSION, INC.

FORMERLY

THE BETHEL MISSION OF EASTERN EUROPE, INC.

TRIALS AND TRIUMPHS

BETHEL MISSION which went through very severe trials and testings during all the years of the Nazi occupation of Poland, is happy to relate

GREAT TRIUMPHS

of Divine grace and mercy. It was by His grace that we could carry on our Gospel activities in spite of afflictions and the loss of precious lives at the hands of the Nazis in the Bethel family, including a number of our missionaries, and many children of our orphanage.

IT IS A TRIUMPH OF GRACE

that Bethel is not only back in Lodz where the mission was founded—but our Gospel activities are extended to other countries including the United States with a Center in New York, beside the headquarters in Los Angeles.

RELIEF WORK

in Europe, is another feature of Bethel's activities—administered by our workers in the different countries.

FOSTERING DESTITUTE CHILDREN

We consider the GREATEST TRIUMPH of His Divine mercy allotted to our Bethel that we can care for surviving orphans and other destitute boys and girls. PRAYERS and COOPERATION of Christian friends is requested.

APPALLING CONDITIONS AND NEED OF HELP

Storm clouds again darken Europe's horizon—and help is urgently needed.

A NEW NAME: Due to the extended activities, our Bethel Mission of Eastern Europe is now re-organized and incorporated as

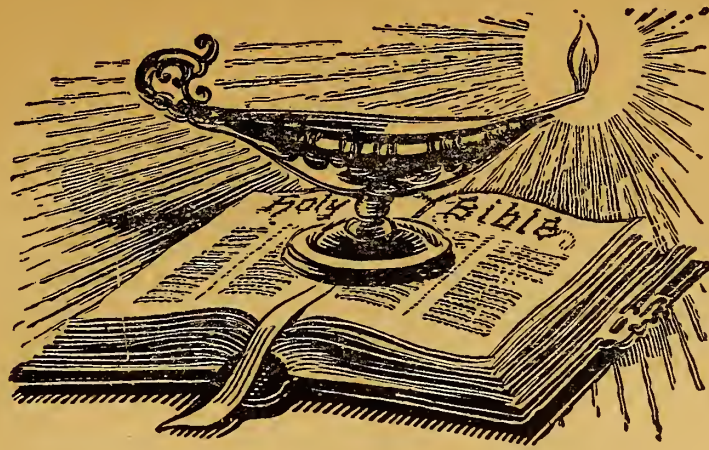
THE AMERICAN EUROPEAN BETHEL MISSION, INC.

Headquarters: 252 N. Dillon St.

LOS ANGELES 26, CALIF.

Our Missionary Magazine, The "Bethel Witness" as well as Mrs. Rosenberg's illustrated life story, will be sent free upon request.

OBSERVATIONS: World Events *In the Light of the Bible*



APOSTATE PREACHERS

Dr. Walter A. Maier reports that Earl Browder, America's No. 1 communist, in a recent address told how invariably, everywhere he goes, after his address, a small group of men will hang around until everyone else is gone, and then come up and say, "We're with you brother, but we don't dare express ourselves." Earl Browder laughed in ridicule then as he explained, "Those men are preachers of the community." Our land is cursed with thousands of apostate preachers who are betraying Christ with the kiss of modernism. Communism at heart is atheistic.

THE FOUR FEARS

Dr. Walter A. Maier, back from a tour of Europe, says the Europeans are confronted by **FOUR FEARS** instead of being blessed with the **FOUR FREEDOMS** we promised them. The four fears are: fear of hunger, fear of winter (cold), fear of Communism, fear of war.

We fought the first World War "to save the world for democracy" — and as a matter of fact, after the war more dictators arose in Europe than ever before in modern history, and democracy has all but disappeared from the world. America is the only stronghold of democracy left — and we are constantly threatened with "police state" methods and totalitarianism.

We fought the second World War to restore to the down-trodden nations the "Four Freedoms." Today, two-thirds of

Europe is behind the iron curtain, and 90% of Europe is suffering from one or more of the Four Fears!

THE FEAR OF WAR

The fear of war is not confined to Europe. Chancellor Hutchins of the University of Chicago said a few weeks ago: Professor Albert Einstein and the Emergency Committee of Atomic Scientists report "Only steps toward war instead of progress toward peace." Harold L. Ickes has warned, "Time is running out of the hour-glass of peace. Unless we do something to prevent the use of the atomic bombs and bacteriological warfare there will be few alive a decade hence." And General George C. Kenney, Chief of the U. S. Air Command, sent chills up the spines of his audience as he described the horrors of the next war. He warned, "The next war will start — and end — with incredible suddenness."

POWERLESS PREACHERS

Apostate King Saul admitted, "God is departed from me, and answereth me no more" (1 Samuel 28:15) — and so he went into spiritualism, and sought out the witch of Endor. That is typical of insincere, professed prophets: when they get away from God, and lose contact with HIM, they go into all kinds of heresies and meddle with all manner of false and forbidden faiths, and accept substitutes for divine power.

Howard Whitman writes an article in the *Woman's Home Companion* on, "New Horizons for your Pastor." He says that eleven hundred of America's pastors are pioneers in a movement "which may give a new practical meaning to religion." These men have studied psychiatry under the Council for Clinical Training, in New York City. Both modern psychology and psychiatry are denying the essentials of Christian doctrine: they repudiate the Fall of man, the need of the new birth, supernaturalism in general, and the Deity of Christ. When ministers and other Christian workers get out of touch with God, they turn to other sources for help — even as did Saul of old. What we need is the unction of the Holy Spirit, and a new baptism of POWER from on High — and a balance of earnest spirituality mixed with good, common sense. A pas-

tor who uses common sense and the Scriptures in dealing with humanity's problems need not stoop to the perversions of modern psychiatry — especially Freudian psychiatry.

CATHOLIC BISHOPS ASSAIL SECULARISM

WASHINGTON, Nov. 15 — The assembled Catholic Bishops of the United States declared that "the practical exclusion of God from human thinking and living" is largely to blame for the world's present personal, social, economic and political ills.

They said that this "secularism," together with the godless forces of Nazism, Facism, Japanese militarism and Communism, "shares the burden of bringing on what is perhaps the gravest crisis in all history." They define secularism as that attitude of life which disregards God, in contrast with militant atheism which utterly denies Him. "In the international community," the bishops said, "God's law of right and wrong has been flouted more openly, widely and disastrously, than ever before in Christian history." They cited "shocking crimes" against weak nations and minority groups, the "political slavery" of millions, and the persecution of religion. Secularism was accused of "sapping the divinely-laid foundations of the moral law." Its effect on the individual "is to do away with accountability to God as a practical consideration in the life of man."

We agree with all the Bishops said on the subject of Secularism. Our generation is no longer God-conscious — and that is a worse tragedy than if a score of atom bombs were dropped on our centers of population. But the Bishops are confusing the situation by propagating a superstition instead of the unadulterated Word of God. Roman Catholicism today is under the same condemnation from God that the Pharisees — who put the "traditions of the elders" above the Word of God — received from our Lord. "In vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things do ye . . . ye reject the commandment of God that ye may keep your own tradition" (Mark 7:7-9). Where, for example, is there anything in the Word of God about Limbo? Purgatory?

The Rosary? Worship of Mary? Prayers to the Saints? The Mass? A New Testament hierarchy, that distinguishes between people and priests? Papal infallibility? The Romish system is a mess and a maze of superstition.

AT 14 THEY'RE OFF TO THE BIG HOUSE

ON A WARM NIGHT last August three boys saw a gangster movie — then drank three quarts of wine. On the way home they accosted a young man, and asked him for a dime. The young man refused; a fight followed, and two of the boys drew knives and stabbed the young man. He died within an hour. The two boys, both fourteen years old, were given long prison terms. The particular case referred to here happened in Denver — but the sordid story, with varying details, happens all over the country. No adequate home-life; unrestrained indulgence in worldly pleasure and sin; unexpected opposition to their unreasonable demands — and then CRIME, not even stopping short of murder.

What is the remedy? If those boys had been won to Christ, and if they had had adequate home training and discipline, all would have been different.

SMALL CHURCHES

Most pastors and most churches wish their church were larger. It may be comforting to know that most churches are small. A reader of The Presbyterian analyzed the Minutes of the General Assembly. He says, "Of their 8,531 churches 812 or almost 10% have fewer than 25 members; 1,140 more churches are in the bracket of from 25 to 49 members; 1,694 are in the bracket of 50 to 99 members. This means that 3,646 or more than 42% of all the northern Presbyterian churches have fewer than 100 members."

Our Lord assured us, "where two or three are gathered together in My Name, there am I in the midst" (Matt. 18:20). We are warned not to despise the day of small things. (Zech. 4:10). We are exhorted to be "faithful over a few things" (Matt. 25:21) and our Lord will reward us. But a church should grow (Acts 2:47). When there is no growth, the pastor and members may need repentance before God.

SHOCKING IMMORALITY AMONG CHILDREN

Last month a 12-year-old school boy killed a seven-year-old boy, Lonnie Fellick, in Chicago. "Police and Juvenile authorities said they had known for months of immorality and perversion — 'abominable conditions' — in the Von Humboldt grade school which the boys attended. But, they said, they had not been able to stamp it out." Moral rot must be eating deep into our social fabric when even grade school children are contaminated in a school-wide epidemic of immorality and vice.

Such a state of affairs is the fruit of the "no restraint" and "let children freely express themselves" policies held by many educators. Our educational system is bankrupt morally.

God is longsuffering; but eventually He judges. Is the Lord about ready to let some enemy nation drop a few disciplinary atom bombs on some American cities? If America does not repent and turn back to God and His Bible, certain and severe judgment lies ahead.

TESTS

The United States has gone "test mad," sorting idiots from geniuses, and grading all of us in the scale from idiots (rating from 20 to 25 in the "Stanford-Binet" test, used in most schools today), to imbeciles (25 to 50), the feeble-minded (50 to 70), dull normals (70 to 90), normal (90 to 110), to above-normal (reaching up to 130); and to the one in 300 who reach 140. (See page 34, November, 1947, Woman's Home Companion.)

We measure the IQ of year-old babies; we have intricate apparatus to determine the industrial aptitude of workers; we have tests for service personnel, for teachers, for students. The purpose of the tests is not to shame any individual, but to measure his potentialities and help him select a career.

God too has His tests for humanity. It all started in the Garden of Eden when God gave Adam and Eve a simple little test, and they failed—and plunged the race into spiritual ruin. Today God still gives mankind a simple test to get back into His favor and fellowship: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). After salvation, the Christian faces many tests: each commandment of God is a test of our obedience and faith! See how God tested and sifted Gideon's 32,000 men to the 300 faithful ones. (Judges 7).

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The Work and The Workers



THE DENVER BIBLE COLLEGE has enjoyed a 400 per cent increase in enrollment in the last four years, under the leadership of Dr. Sam Bradford. The College is now engaged in a financial campaign to raise \$70,000. The address of the school is 2011 Glenarm Pl., Denver, Colo.

THE "RELIGIOUS DIGEST," of Grand Rapids, Michigan, announces their consolidation with "CHRISTIAN LIFE AND TIMES," published at 411 So. Wells St., Chicago, Ill. "The editors feel that this joining of forces means a definite forward step in Christian journalism. For thirteen years Religious Digest has brought its subscribers the finest in current Christian reading, and that policy will be continued in Christian Life and Times."

THE MOODY BIBLE INSTITUTE of Chicago announces the opening of a MOODY INSTITUTE OF SCIENCE, in West Los Angeles, next January 7. A limited number of students will be accepted for training as "missionary technical specialists," says Dr. William Culbertson, "in addition to those studying 'Sermons from Science' evangelism." Instruction in flying and maintaining a light plane, installing and servicing radio communications systems, and still and motion picture photography, will be given.

THE NATIONAL ASSOCIATION OF EVANGELICALS have an active "WAR RELIEF COMMISSION." They recently sent enough food for a three-day's supply for a conference of 1600 evangelical pastors in Germany. They could not have met without this food—and there was some left over for them to take back to their hungry people. "From Holland, Belgium and the Balkans come continuous joyful reports of lives saved, souls led to Christ and new spiritual strength imparted through food and clothing relief." If interested, send your contribution of food, clothing or funds to J. Willison Smith, Jr., Treas., N. A. E. War Relief Commission, 2124 Lincoln-Liberty Building, Philadelphia 7, Pa.

GOOD NEWS FROM CHINA comes from Calvin Chao, General Secretary of the China Inter-Varsity Christian Student Fellowship. He says, "The door for preaching the Gospel in China is now wide open. For the educated Chinese to accept the Gospel is unprecedented in China's history. But now students are coming to Christ like the gathering of the clouds. In relationship to the church at large, this is a turning point. But there are only 120,000 college students in all China, out of a population of 475 million."

CHRISTIAN FICTION CONTEST. The Zondervan Publishing House recently announced a \$10,000 International Christian Fiction Contest. The contest closes December 31, 1948. Only evangelical Christian fiction will be considered, with a minimum of 50,000 words and a maximum of 100,000. Zondervan's address is, 847 Ottawa Ave. N. W., Grand Rapids 2, Michigan.

LAST CALL FOR Christmas Greeting Cards

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Our Story Corner

Judging

A near-sighted woman and her husband were inspecting an art exhibit.

"That's the ugliest portrait I have ever seen," said the woman, trying for a better view of the abomination.

"Sh-sh," whispered her husband. "Come away, dear; you're standing in front of a mirror."

See Matthew 7:1-5.

Lack of Definiteness in Prayer

A charity patient told her physician, who attended her faithfully without remuneration, that she prayed for him every night. The doctor was pleased — and told her so.

"Dear me," said the old lady, "it ain't a bit o' trouble to put your name in among the others."

A Hint to Parents

The lady of the house had noticed how courteous the sons of her colored laundress were; so she asked the woman how she managed to raise such polite boys.

"Ah raise dem boys with a barrel stave," was her answer; "an' I raise 'em frequent."

Let the Church Catch on Fire!

IN A CERTAIN western town stood a beautiful church on a prominent corner; but it was a dead church.

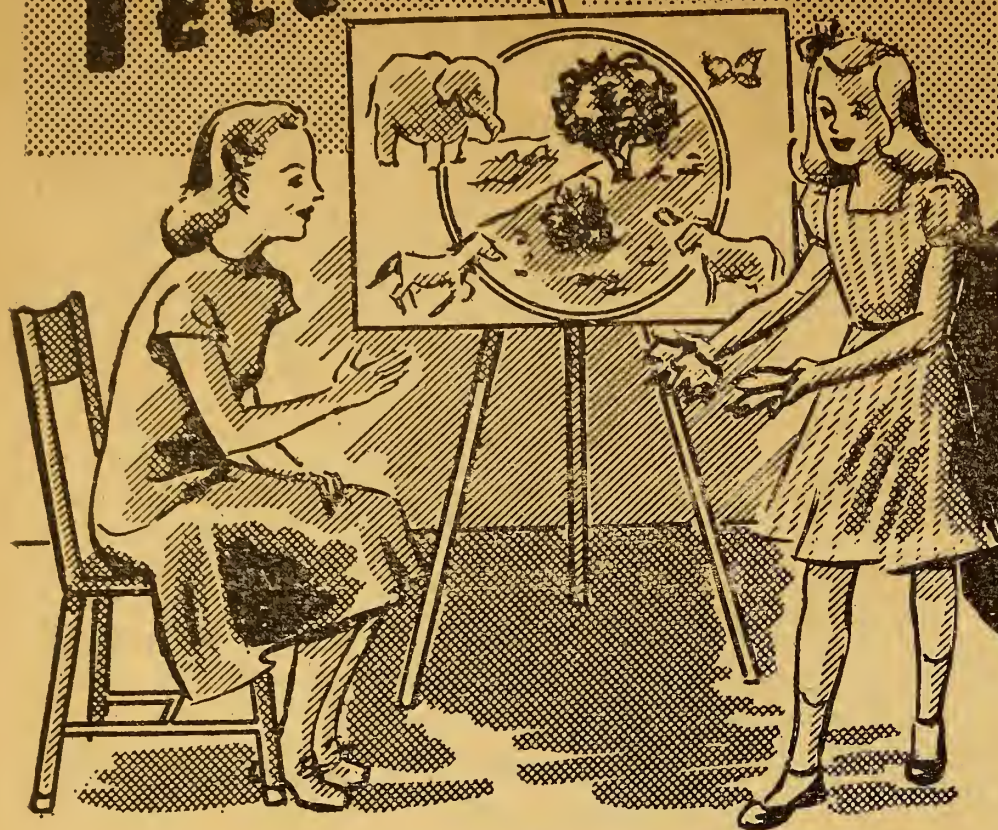
One night the church burned to the ground. As it burned, among the crowd which had gathered was a man who never had been inside the church. One of the church's deacons said to him, "This is the first time I have seen you out."

To which the man replied, "This is the first time the church ever has been on fire." See Acts 2:1-4.

Gossip

TWO WOMEN were discussing a mutual "friend." Said the first: "She certainly has developed a big head." Said the second: "She needs it to support her two faces!"

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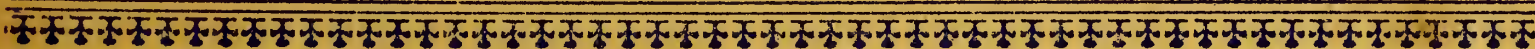
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